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Topics for Discussion.

Family or Country ?

[Based upon ideas expressed by Sister Nivedita at a meeting of the Dawn Society on [illegible] August, 1905.]

[BY A NUMBER OF CORRESPONDENTS.]

In India hitherto the highest level of moral excellence has been the sacrifice of the individual self and happiness to the well-being of the family. Take, for example, a young man who is studying at a University. He has every prospect of turning out a great scholar. He is expected to enrich the treasures of the world's learning by his researches. But at the same time, he is poor, and his widowed mother has a shop which cannot be managed without the help of the young man. What shall he do under the circumstances ? Should he be justified in leaving his mother to care for herself and apply himself to the acquisition of knowledge ? Or, on the other hand, would it be right for him to choose to support his mother and leave the world to take care of itself ? Here East and West differ. Western Society would have the mother dead rather than that the world should lose in him one who could add something to the stock that belongs to the whole of the human race. It is the characteristic of the Western Society to be prepared to sacrifice the individual for the country or for the world. The mathematical genius or the curious scientist in the West should sacrifice his everything in the pursuit of what after all may be a mere speculation, an illusory project. Palissy, the potter, is only one happy instance of success among innumerable failures in such enterprises.

The case in India is different. The idea here was to realise humanity in the family. The young man who has the powers within himself to add to the world's knowledge must first minister to the wants of his family ; such is the standpoint which is constantly presented before him. The individual here in India is not allowed, in the pursuit of any high ideal of his country's or the world's good, to devote his last penny to any risky project. He is hampered in that direction by considerations of family good and family happiness. In India, a mathematical genius or a lover of truth would respect the call of his family and

minister to its wants before he would indulge in any high pursuits for which he might be naturally specially fitted. Here the helpless widowed mother has the first claim on the son ; for the morality in India recognises as the highest ideal the sacrifice of everything to the happiness and prosperity of the family.

Now, a people with such ideals cannot be good scientists, nor develop their material prosperity ; for their efforts in these directions are hampered by humane considerations relative to their family. The individual cannot, as we have said, devote his last penny to any risky project, however high it might be in itself, however noble it might be in other respects ; for there remain always some weaker members who cannot help themselves and who, therefore, demand his careful attention. The result is that we do not see in India any life-long attempt to wrest Truth from Nature, any obstinate and persistent efforts to cultivate the physical sciences, any very strikingly adventurous character plunging headlong in some probable schemes.

All were trained from their very boyhood to learn to give way whenever the interests of the family demanded it. The idea was to realise humanity in the *family* ; to acquire this habit of realisation of humanity in the *family*. But though we could find in the West martyrs to Truth, martyrs to any ideal, still there is not to be found this *habitual* surrender of the self to the family or the country. The point is, that here this surrender was made habitual ; while in the West, the sacrifice of the individual and the family to the larger cause of the country or the world in only occasional. There is no systematic training from the very beginning. This is the fundamental difference.

This has led people to believe that in India the family has had *under all circumstances* the preference to the country ; that the interests of the family have *always*, under all circumstances, been first regarded. No. It might be so with us *now* ; but it certainly was not so with those who put their wives and children to the sword and rushed forward with that very sword to plunge it into the enemies' heart. It certainly was not so with that hero of Behar—Kumar Singh —who would not die until he had received news from his brother that all the female members of his family have been put to death— not by the cruel hand of the enemy, but by the loving hands of their

own husbands and fathers, by their own brothers and uncles. It is not the truth to say that India has always, under every circumstance put the family before the country. Every page of Rajput history glows with thousands of brilliant examples to testify to the truth of the statement. What more elevated examples of patriotic fervour and a world-wide love can the world's history show than those furnished by India in the lives of Guru Govind, Nanak, Tukaram, and Sivaji, to name only a few and the more recent among them. Theirs were lives which had been one life-long offering in the cause of their native land and of humanity. Therefore such instances of self-sacrifice, instances of love of mankind are not rare in Indian history. It is the baseness of historians and their perverseness that have led them to misrepresent or to overlook facts. But still, in the past, the problem with which India grappled was :—"Can you forget yourself and identify yourself with the family?" She had been equal to the task and performed it with ability and success. The problem that now awaits her is :—"Can you forget yourself and your family and identify yourself with the country and the nation?" It is upon the solution of that problem that her future depends.

The principle of life is a principle of action. The working out of one stage must be preparatory and must be followed by that of the next. If when we have advanced one step, there is no additional activity to help on the forward movement, life is at a stand still, progress is checked, and stagnation and gradual deterioration follow. The old order by which improvement had been effected has now become the fruitful source of corruption; and the present struggle consists in breaking the old "Cake" of custom, which would make possible the entrance to a new life. Humanity is only great, when it is creating, inventing, when it has the courage and the spirit to plunge into the unknown. If we study the growth of a child's mind, we shall find that it is not at all content with what it already knows. It grapples with the unknown and is impatient to move out of its narrow horizon and to undertand the world as a whole. The growth of a nation, of humanity, in fact, depends upon the working out of the same principle. If the Indian people continue to run along the old beaten "family" track, and refuse to grapple with questions relating to the country as a whole, when *with the changing times, such questions press upon them for* a speedy solution, they would be violating the

law of growth and progress, the law by which life is developed.' The pursuit of the self-same ideal—the *family-ideal*—has now become as heinous as the sin of the body ; that ideal—although high has still become a sort of "temptation" from which we must emancipate ourselves. That family ideal is no longer sufficient to nourish and sustain us and has become inadequate to the larger purposes and problems of the country and the nation which are the problems of the present. India has now to equip herself for a new contest, has now to grapple with new problems affecting her as a whole, and not, as of yore the separate, individu l family ; and this new step has to be taken, if progress is to be sought and stagnation checked.

Which has the greater claim upon our lives, the *family* or the *country*? The decision lies in favour of the latter, and it requires no deep thought to find out the reasons. For we, as individuals, owe everything to the family to which we belong ; but the family owes everything to the country. It is our parents, no doubt, that have given us birth ; but it is our country, surely, that has nourished them and the family in its turn. The land in which we are born has a special claim upon us ; for the claim of the country which gave birth to the family, which nourished it and brought it to what it is, is surely of a higher kind than the claim of the family. We owe a deep debt to our country, and it is our bounden duty to repay it, whenever it demands the payment. We are born in India, we have Indian thoughts, Indian feelings, Indian hopes and aspirations. It is only meet and proper that we should pay off our debt to the country whenever it becomes necessary. So long as the interests of the country and the family are compatible, we may do just as we please ; but as soon as there is conflict, we are bound to consider the claims of the country first. Let us be always prepared to repay that debt and if we cannot do it while in this world, let us be prepared to come back again in another shape, and complete the work we have left undone. But never let us be content merely with having contributed to the satisfaction of our own individual or family wants, while our country is demanding our services. The primary obligation of a man is to his parents to whom he owes his birth and who trained him in his infancy and youth and prepared him for the next stages of his life's career. But the *stage* comes to a man when the consciousness of indebtedness of the family to the country becomes a growing force within him, and the country which has given birth to the family and in

whose bosom it lives and moves becomes truly the great Mother for whom all individual families and separate individuals must work. The debt which is implied by the individual and the family drawing breath and sustenance and receiving shelter from the land of their birth, makes it incumbent on the individual to look to its interests before those of the family. So long as this debt remains unpaid he is not at liberty to devote his energies to the working out of other task

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The general interests of a whole community or country, the wants and desires of a whole portion of mankind, are things that can come within the range of comprehension of no animal but man. It is only so far as he can have a conception of the love of his *species* and serve the interests of the public—that is community or country, that he retains his prerogative as the lord of creation. Otherwise, he would sink into the level of the lower animals that can at best love their own offsprings and none other. Man alone is the roof and crown of all creation because he can forget his own self and feel the interests of a larger community than the family, as his own. The lower animals are akin to man in the capacity to love their own offsprings, but they fall below man in respect of what is known as "communal feeling," "love of the species" &c. The spirit of sacrifice for their own progeny is as much present in the beast as in man ; the mother's heart is equally tender in the former as in the latter ; and affection for the mother is equally present in both species. But it is in the conception of, or a capacity for, a sacrifice for a whole species or for a whole community that the chief difference between the two should be sought. National existence or living for the sake of one's country and the sacrifice of individual selves for the common good of the country and sympathy with fellow-men—these are things which are possible only to man and distinguishes him from the beasts. Not only that but reason and common sense requires that we should serve our country first, and our family next. For the good of the family and the individual depends on the prosperity of the country of which they are parts. If the whole country suffers, the family and the individual will suffer in spite of all separate or individual efforts on the part of that family or that individual, to avert the calamity. If a blight falls upon a *whole* forest, it will not do to clear a tree here, and a tree there ; but the true remedy lies in trying to save the *whole* forest. Where the whole is affected the parts cannot be separately saved, but can only be done by fixing our attention and energy upon

the whole, instead of upon the separated parts. Suppose, for instance a man is suffering from an internal disease, the symptoms appearing one by one with the gradual growth of the disease. The true remedy lies in attacking the disease as it affects the whole body and not in trying to get rid of the symptoms separately, for so long as the whole body is affected, the symptoms cannot disappear. Similar is the connection between the family and the country. When every individual family is similarly affected by some common disease,—the inference is that the whole social organism—the whole community is suffering, and it would be the duty of individuals and families to sacrifice themselves to save the whole country. From which it appears that the country has a greater claim upon the individual than his family. When a whole nation is fallen, the proper remedy lies not in taking to the special interests of particular families, but in disregarding individual family claims and safeguarding the common interests of all families - in other words in sacrificing the special interest of families to save the general interest of all.

Already in India signs are visible which go to show that the national sentiment is being awakened ; that the idea of a nation-family is laying its hold upon the minds of the people. The public movements in these days, the agitations and frettings of the people against the Government regulations show that the collective mind of the people is learning to realise the importance of having a public life and of living for the whole ; that the problem of sacrificing oneself and the family for the country does not deter the people from attempting to solve it, because of its difficulty ; and that there have already been struggles to overcome the obstacles in the way of working out of the problem. The recent Calcutta Town Hall demonstration is a test of the strength already acquired, a measure of the awakened feelings of the people.

But while this is so, we must never forget that public demonstrations have their *permanent* value only when they succeed in inspiring us with a burning zeal for self-sacrifice for the country's cause ; and when they succeed in enabling people to imbibe the spirit of doing active disinterested good to the whole community. The public movements, therefore, should be so directed that they rouse feelings of self-sacrificing devotion in the minds of the people for the country's cause.

The times have changed, and we have to adapt ourselves to the changed circumstances. The interests of the community can no longer be a matter of sentiment to us, but must settle down into permanent

principles of conduct. National feelings have to be aroused and developed, for there are alien forces seeking to check them and if possible to nip them in the bud. In order to develop such feelings, India needs a band of unselfish workers willing to serve their country before their families.

The times require that we should take a vow not to pass the so-called spiritual life of passivity and non-resistance; but to devote everything and sacrifice everything at the altar of the august Mother that gave birth and shelter to the family,—our country. Spirituality does never consist in passivity, in the base retirement from active life into a life of austere secrecy and non-resistance. For *all* life whether spiritual or temporal, consists essentially in activity—not in passivity; in strength, not in weakness, in inventing, not in following. Spirituality is not the base desertion of and flight from the struggle which is life in its truest essence. But in spirituality there must always be the spirit of true manliness, of activity. It certainly is not the fear of fight; rather it is an ever living, active force in man which prompts him to apply the whole of his energy to a fixed purpose, to the carrying out of a fixed resolve. It is time for us to learn that in both spirituality and patriotism there is the common element of manliness, and activity; and that in both there is no element of ignoble fear and ignoble ease. It is a sham spirituality that dreads trouble and hankers after safety. And it is a sham patriotism that harbours thoughts of ignoble ease under the garb of spirituality, that seeks safety by a cowardly retreat from the battle-field of life.

How can we learn to love our country? To this question, the answer is very simple. India has had a bright past—a past of which her people could well be proud. It is full of bright things even now. Nobody travels by the railway without being deeply impressed by the green meadows the uninterrupted plains, by the hills that rise here and there, by the sight of the labourer with the plough in his hand, earning his bread by the sweat of his brow. And none are able to pass by a village without being impressed by the abject poverty of the people. These and many things more will affect any man. And there is no surer way of developing a love for one's country than a knowledge of the country and its people. We have not got to import anything new from the outside. We have only to think of and get a knowledge

of our country, study its history, and to sympathise with the masses in their sufferings. If we apply our minds to these things, we cannot but feel a personal love for our country, our peoples and our institutions.

The first advice to young men in whom the feeling of love for their country has been awakened should be—'*At all costs shun Government Service.*' There are various other means of earning one's livelihood. The new resources are to be found in the Arts and Industries, the cultivation of the physical sciences, the development of the potentialities of the country. That is a nation's salvation, which comes out of men's *independent* thinking and practice in connection with the things of the earth. Such independence is not possible among Government servants On the contrary, Government service has the baneful effect of degrading the national character, and sowing seeds of discussion and dissension among brothers—among the Hindus and Mahomedans for instance. Government service fetters our activity. It makes us in many cases dishonest men, acting against the dictates of our own moral sense. And though it may be said that we gain something in the way of administrative capacity as servants of Government, we must know that if we turn out self-seeking, dishonest men, the country loses a thousand times more than it profits by our gaining any amount of administrative knowledge. If we are strong enough to withstand the temptations of a high place, let us enter Government service by all means. But if we have no strong faith in our moral strength ; if our moral stamina is not strong enough to bear pressure upon us from above *i. e.*, from men in authority, let us make it a point not to voluntarily put chains on ourselves by accepting Government service and thus to make ourselves slaves morally as we are physically.

Even the big wholesale dealers at Dacca get their supplies through two agencies. If the conveyance from Calcutta to Naraingunge be arranged with some of our native Steam Navigation Companies on favourable terms, a monopolising control can be effected of this business.

(2) The Lakha river on which Naraingunge stands has no ferry line. My five years' study of this project has convinced me of its ultimate success. The river is navigable throughout the year up to forty-eight miles. The passenger traffic on a minimum calculation consists of some four hundred daily. This river controls the traffic of the sub-division which is very thickly populated. The Judicial and Criminal Courts of the Sub-division and the trading centre of the district are at Naraingunge. These circumstances explain the large amount of traffic mentioned above. The river carries many lakhs of maunds of jute in the jute season alone by means of country boats. A suitable steamer hired for ferry purposes is the only thing required for carrying out this grand project.

With a proper control of this ferry line a jute business can be very advantageously managed because three-fourths of the best quality jute of Naraingunge pass through this river alone. It is needless to enter into further details here but if these projects excite the interest and curiosity of my readers I shall gladly explain my views in detail. That these profitable jobs have hitherto been unattempted shows clearly the utter lack of commercial enterprise and business aptitude on our part. This defect of our national character is to be removed by proper organisation and commercial education.

Last but not the least important is the establishment of a wholesale and retail co-operative system among us. The object of this establishment will be to supply our articles of consumption by our own agency. The difference in the prices of the market of our supply and the market of our consumption is so great, that it necessitates a more economical arrangement. On a minimum calculation it can be proved that we pay not less than 30 per cent. more for all our articles of consumption than their cost of production. This 30 per cent. passes into the hands of the middlemen at the cost of the consumers. Owing to the great poverty of our middle class the extortions of these middlemen are very disastrous. To introduce economy and to ensure a national saving, I propose the introduction of a wholesale and retail co-operative system among us.

AMULYA CHARAN DAS GUPTA.

A Bengali Principal in the University of Nalanda.

Introductory.

There was a time when Bengal gave birth to sons of whom any country might well be proud, and who have left a brilliant record of achievements in every sphere of civilised life. There was a time when the worthy sons of Bengal could brave the toils and dangers of the sea and spread their conquests and colonisation outside India. It was the Bengalis who spread the sacred doctrines of Indian sages beyond the Himalayas and the Indian Ocean. It has been shewn in a previous number of this journal how a handful of Bengali soldiers could preserve their heroic prestige and honour in the far-off regions of the Himalayas. The Bengalis were the pioneers of commerce and culture in those days. It was Dipankara Srijnan (दीपङ्कर श्रीज्ञान) a Bengali Brahman who crossed the everlasting snow-lines of the Himalayas and preached Buddhism in Tibet. A Bengali Brahman named Ram Chandra Kabibharati was placed at the head of all the monasteries in Ceylon under Parakramvahu.

Shilabhadra: his birth and parentage.

This day I am going to speak of a Bengali Brahman who occupied the foremost place of honour in ancient India in the 6th century A. D. and whose profound and recondite scholarship challenged the admiration of all men of letters. He was the famous Shilabhadra (शीलभद्र) principal of the Nalanda University whose sacred feet were warmly kissed by Hiouen Thsang, the celebrated Chinese pilgrim.

This distinguished savant was a Bengali Brahman of East Bengal. He passed his boyhood at the ancient capital of *Samatata* (समतट) which can be identified with the modern village of Rampal in the district of Dacca, so named after the last of the Pal Kings of Bengal that ruled there. At the beginning of the sixth century Brahman Kings were reigning at this ancient capital of Samatata. Silabhadra came of this royal line and could have legitimately aspired to the golden throne of Bengal. But he was reserved for a more glorious crown and sceptre, the headship of a spiritual empire whose sway extended over the whole Buddhist world. He was placed at the head of 1510 professors who used to teach 10,000 students in the University of Nalanda.

The Chair of Nalanda : its Associations.

The chair that Shilabhadra is said to have filled for more than a hundred years was hallowed with the memory of more than fifty of the great sons of India. It was the chair which witnessed the birth of Madhyamika (माध्यमिक) philosophy in the person of the immortal Nagarjuna who from this chair preached the celebrated scholium to the followers of Buddha; it was from this chair that Naga sen (नागसेन) the profound scholar dispelled the darkness of doubt of the Greek King Menostrese; it was the chair which was adorned by Gunamati Bodhisattwa (गुणमति बोधिसत्त्व) who mercilessly attacked the Sankhya philosophy and established the pre-eminence of Buddhistic doctrine; it was that celebrated chair which enabled Prabhamitra (प्रभामित्र), a son of Bengal, to establish the "wheel of religion" (धर्म्मचक्र) in China; it was from here that the celebrated preacher Jinamitra was invited by a Tibetan King to the doctrine of Buddha in his land; and it was this chair that was adorned by such distinguished luminaries as Chandrapal, Sthiramati (स्थिरमति), Jnanchandra (ज्ञानचन्द्र), Shighrabuddha (शीघ्रबुद्ध) and others.

Early Life and Education of Shilabhadra.

Nothing is known about Shilabhadra's parents except that they belonged to the royal family of Samatata. The original name of Shilabhadra was Dantadeva (दन्तदेव). He gave signs of his extraordinary talents even from an early age. Before he reached his sixteenth year he became well versed in the Vedas, the Sankhya and Nyaya philosophies and the science of medicine. Thus he was practically master of all the arts and sciences known at his time. As his longing for a higher culture was not satisfied at his native place he joined the celebrated University of Nalanda the fame of which had then spread far and wide in every part of the country. His extraordinary talents soon made him a favourite with Dharmapal, the then principal of the University, and the worthy disciple in a very short time assimilated the vast store of the master's knowledge.

His victory over the Deccan Pandit.

At this time a champion scholar from the Deccan came to the court of the King of Magadha and wanted to fight a battle of controversy with Principal Dharmapal. When the principal was summoned to the royal court for the purpose, Dantadeva would not let his master go but offered to fight the battle himself. Dharmapal knew very well of what

stuff his pupil was made, but all the other professors opposed the proposal fearing lest the good name of Nalanda be jeopardised by this Bengali stripling of thirty. But in spite of this opposition the Principal sent Dantadeva as the champion of Nalanda to the court of Magadha, and a large number of professors and students followed him in silent wonder. People flocked from all parts of the country to witness this remarkable contest, and on the appointed day the court was packed to its utmost capacity. The rival Pandits then took their seats and the fight commenced. First the sage of the Deccan addressed the assembly and presented his arguments proving the superiority of Brahmanism over Buddhism. When his long lecture came to a close Dantadeva arose and calmly addressed the assembly. Frst of all he made splendid answers to the questions put forward by his opponent. Then he one by one exposed the fallacies in the arguments of the Deccan sage. The eloquent and learned discourse of Dantadeva produced such an impression on the minds of his hearers that his rival began to tremble. At last when Dantadeva fervently advocated the doctrine "अहिंसा परमोधर्मः" and made a direct appeal to the heart of his audience, the defeated sage of the Deccan left the court in speechless wonder. The news of this victory of a Bengali Brahman spread far and wide, even beyond the borders of India This happened about 554 A. D. The king of Magadha wanted to reward the victor and awarded some landed property near Gaya to Dantadeva. But the latter refused to receive anything from the king saying that a *Bhikshu* (भिक्षु) could have nothing to do with worldly riches But the importunity of the King compelled him to accept the offer and immediately after this he built a monastery at the place and dedicated it in the name of Buddha. After this act of self-sacrifice he was styled Shilabhadra (शीलभद्र) and by this name he is mentioned by Chinese writers.

Appointment to the principalship.

In course of time Dharmapala obtained nirvana (निर्वाण) and Shilabhadra succeeded him to the principalship. To realise the gravity of this function and the amount of learning that was required to do justice to it it must be borne in mind that he was at the head of 1510 professors who used to lecture in the university. These professors were divided into three classes. There were 10 professors in the first class, each of whom was well versed in 50 kinds of *sutras* (सूत्र) and *sastras* (शास्त्र); 500 in the second class who were conversant with 30 kinds of *sutras* and

sastras, and 1000 in the third class who knew 20 kinds of *sutras* and *sastras*. Above all these was the venerable Shilabhadra who was well versed in all the Buddhistic and Brahmanic lores of wisdom. The university contained 10,000 students who received all things necessary for prosecuting their studies there.

The vision of the Bodhisattwas.

Shilabhadra got a severe attack of colic pain in the 83rd year of his life. After twenty years' suffering the disease became so painful to him that he was indulging the idea of committing suicide to escape the mortifying affliction. But one day in the dead of the night Shilabhadra saw in a dream three heavenly beings appearing before him. The first of them was as bright as gold, the second sparkling like crystal, the third white as silver. They addressed him thus—"Dear child, do you intend parting with your life ? It is the injunction of Bhagavan Buddha, that man is born to suffer ; no one should commit suicide because his suffering is intense. You were a king in your previous existence. At that time you committed great sins by oppressing your subjects. By your present suffering you are but expiating the crimes committed in your past life ; and suicide will be no cure, for the rest of your allotted pain you will have to undergo in another birth. So, instead of committing a great sin again, you better repent your past sins, suffer your pain with fortitude and pursue your professed vocation by explaining the *sutras* and the *sastras*." On hearing this Shilabhadra began to offer his prayers to the heavenly beings. Then the golden-hued heavenly being pointing to the crystal-looking one, said to Shilabhadra—' Child, do you not know that he is *Avalokiteswara Bodhisattwa* (अवलोकितेश्वरबोधिसत्त्व) ?" Then, pointing to the silver hued one he said— 'This is Maitreya Bodhisattwa (मैत्रेयबोधिसत्त्व) the would be incarnation of Buddha.' Hearing this Shilabhadra made obeisance to Maitreya and said, "Lord, your slave Shilabhadra has been fervently praying throughout his life in the hope that he may get a shelter in your heavenly abode. Will his desire be satisfied ?" Then Maitreya said to him : "Dear child, give up the idea of sin, preach your religion with a firm conviction, and you will attain your end" Then the golden-hued one addressed him thus : "Dear child ! I am *Munjasri Bodhisattwa* (मुञ्जश्रीबोधिसत्त्व). I have come to you because you are entertaining an idea of committing a great sin ; shake off the idea of sin and place your confidence in us Try to preach true religion Give instruction to those who have not yet learnt *Yoga* (योग)

and other *sastras* (शास्त्र). By this expiatory method you will get rid of this disease. Child, mind one thing. A Bhikshu (भिक्षु) is coming from China to study religion under you. You will teach him with especial care." After this the heavenly beings disappeared and when the day dawned Shilabhadra found to his amazement that he was totally cured, and he related his dream to his favourite pupil Buddhabhadra (बुद्धभद्र).

Meeting with Hiouen Thsang.

Three years rolled by, when news reached the ear of the principal that a Chinese scholar of great talent was visiting the *Bajrâsana tirtha* (वज्रासनतीर्थ) or Buddhagaya. Four *sramanas* (श्रमण) were sent to escort him to Nalanda. Hiouen Thsang accepted the invitation with great humility. Visiting all the sacred places on the way he at last reached Nalanda. To receive the great Chinese scholar with proper respect two hundred *Sramanas* appeared at the gate of the monastery. One thousand followers of Buddha recited sweet psalms in honour of the venerable guest. Some held white umbrellas over his head, some carried flags in their hands while others carried *dandas* (दण्ड) or maces and all followed him. Others again poured flowers mixed with sandalpaste over him. Being honoured in this manner Hiouen Thsang entered the sanctified place, the abode of the goddess of learning. When Hiouen Thsang appeared in the reception hall, the professors and students offered a valuable seat to him and the Superintendent of the monastery proclaimed by ringing the gigantic bell that as long as the venerable guest would remain at Nalanda he would receive all the honours due to a *Bhikshu* (भिक्षु) or *Upadhyaya* (उपाध्याय). After a repose of some hours twenty professors took Hiouen Thsang to Shilabhadra who was then at the 106th year of his life and was entirely bald-headed. The pilgrim prostrated himself on the ground and kissed the feet of Shilabhadra. The venerable principal bid him take his seat and then narrated the vision we have mentioned above. At this Hiouen Thsang shed tears of joy and immediately enrolled himself in the list of disciples.

PANCHANAN BANERJI, B. A.

The Houses We Live In.

Dwellings of the Primitive Races.

India is a land of varieties and contrasts. And nowhere is this diversity more strikingly impressed on the eye of a traveller than in the

construction and arrangement of the dwellings of the people. And a study of the different types of dwelling houses as we pass through the country from province to province cannot but be interesting when these diversities are seen to be connected with diversities of civilisation, social habits and customs, climatic conditions, building materials and similar other circumstances. The oldest existing human dwelling places in India are said to be the Khandagiri caves in Orissa, while the stone walls at Girivraja, in the Patna District, are supposed to be remains of the oldest stone buildings. The habit of occupying caves, though infrequent, has not quite disappeared from the India of our day. Dr. Ball found the Kamars of Raipur in the Central Provinces, living in caves, and a colony of Kunjwas was housing themselves in the same way at Solon, below Simla. He remarks that these modern cave-dwellers do little to protect themselves from the weather; their sole artificial shelter was a lean-to of loose branches to exclude the wind. Caves are also used as dwellings by the *Sadhus* or ascetics in the Himalayas and on the banks of the Irrawadi.

Next above these cave-dwellings comes the round house. Houses of this kind are found among the wilder races in various parts of the country from some of the more secluded Rajputs of the west to the hill-men of Bombay and Madras and the Andamanese. At Masulipatam, says Fryer, the huts "are cast round as bee-hives, and walled with mud." The last Madras Census Report describes a Kuravan marching along with his round basket-work hut on his head when he changes his quarters.

The beginnings of the rectangular house may perhaps be traced in the rude shelters used by the Gipsy tribes. These are made of bamboo or palm-leaf matting, or of some coarse canvas or cloth. These portable arrangements of bamboo and matting are slung on donkeys when they move about from place to place but are sometimes stationary on the outskirts of a village for months together, according to the patience of the permanent inhabitants. But some like the Doms of Behar, have not even such a dwelling as this, and in rain cower under the eaves, or creep into the cattle-shed.

Slightly superior to the nomad's shelter is the hut of the ruder forest tribes. In the Hill Tracts one meets with collections of leaf huts that are here to-day and gone to-morrow because, perhaps, the *genus loci* has brought about the untimely death of some of the family poultry, or a forest guard has threatened a visit of inspection to the neighbouring reserve. Colonel Dalton thus speaks of the dwellings of the Juangs of

the Orissa hills : "The huts of the Juangs are about the smallest that human beings ever deliberately constructed as dwellings. They measure about 6 feet by 8, and are very low, with doors so small as to preclude the idea of a corpulent householder. Scanty as are the above dimensions for a family dwelling, the interior is divided into two compartments, one of which is the store-room, the other used for all domestic arrangements The paterfamilias and all his belongings of the female sex huddle together in this one stal ; for the boys there is a separate dormitory." This latter peculiarity is found among many other tribes. Amongst certain classes, chiefly in the Central Belt of hills and the hills on the N. E. Frontier there is a general refectory or sitting-room for the whole unmarried population, and the spinisters are sent off after the evening meal to a dormitory at one end of the village, and the bachelors to one at the other, the houses of the married people intervening.

Dwellings of the Advanced Communities : (a) Southern India.

Leaving the rude dwellings of these primitive communities we come next to the houses of the more advanced and settled communities. The modern house varies largely in construction and arrangement throughout the peninsula. In Southern India, where the fear of ceremonial pollution is felt more keenly than in the north, the object is to secure the isolation of the family. To quote Pyrard de Laval :

"All the houses of the Malabars are of this sort. They have large porches at the entrance of their houses, as well poor as rich within the enclosure ; the rest have ditches and good, strong palisades of wood, and note that these are so high that when one wants to go from one house to another, one must ascend a ladder or five or six steps, and so descend, while on both sides are wooden barriers which close with locks. You never see there any house but has its garden and orchard, small or large. These porches or aviards are for receiving passing strangers both for giving them meat and drink, and also a place to rest and sleep ; they take them not in ide their houses."

But publicity is less disliked in Central India and the Deccan proper, and the house, both town and country, presents a less forbidding aspect. The material used in Southern India is usually less solid than in the north for the houses have not to brave the same extremes of climate as those in Upper India. Pitched roofs tiled or thatched, are usual in the moister tracts ; flat-topped mud or brick buildings are almost universal in the dry plains of the Deccan as in Upper India.

(To be continued.)

Question.

How can Indian students increase their love for their country?

Answer.

(*a*) By increasing their stock of knowledge of India and Indians.
(*b*) By learning to act together for some common purposes useful to their country.
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) By helping the cause of education on national lines.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I: INDIANA.

The Houses We Live In.

[*Concluded from the last number.*]

Dwellings of the Advanced Communities: (b) Upper India.

As we proceed from the South to Upper India we meet with the same exclusive traits as in Malabar. All well-to-do people adopt the walled enclosure, with a courtyard or yards, and a small room or verandah along the outer wall in which to receive visitors and strangers. In Peshawar, for instance, which is a city pre-eminent in this respect, and in a lesser degree in Lahore, there is street after street with hardly a single window in it. As to materials, bamboo is scarce and timber is dear. It is also the region of great extremes of temperature, so that the houses have to be built to keep out the burning heat of the summer and also the biting frost

of the winter. Hence the walls of the houses are built of sun-dried brick and mud, and while the humbler hut has a flimsy thatch of reed-stalks laid on light rafters, the better class house has a flat roof made of rough beams covered with brushwood, on which a thick layer of clay is rammed. Sometimes the house has a tiled roof but this is liable to destruction by hailstorms or by the squalls of the monsoon and is often wrecked by the monkeys, who tear up the tiles to recover grain dropped between them. In this part of the country the feeling of insecurity which dates from the anarchy following the decay of the Moghul Empire, is marked in the castellated form of the better class houses, huddled together with narrow intervening lanes designed for self-defence. Every house has one or two courtyards as in other parts of the country, but here it is entered from a sort of winding inside porch where robbers may be resisted. The whole village is a compact mass often surrounded by a high wall of masonry or hard mud, and the arrangement is highly detrimental to sanitation, drainage or ventilation. This insecurity of life and property is illustrated not only in the arrangement of the older cities, where each class of merchant and craftsman used to occupy a separate quarter which could be barricaded at night, but in the plan of the palaces of the ruling chiefs. Mr. Val Prinsep tells us that in the Udaipur palace there is not a single room through which a moderately sized man could pass without stooping ; and M. Rousselet describes a palace at Baroda to which he ascended by a dark stair-case, nearly perpendicular, and so narrow that he could easily touch both walls with his elbows. This was closed at the top by a heavy trap-door.

In the Himalaya the severity of the climate has led to a modification of plan. The house in Kumaon is built of large stones, and roofed with heavy slates. In shape it is narrow and very long, with two stories—the lower used as a byre and store-room ; the upper, with a long enclosed verandah, being the dwelling-house. When thatch is used, it is fastened with strips of split bamboo, to which heavy weights are attached.

(c). Bengal.

As we proceed eastwards to Bengal we lose sight of the castellated form of villages. The houses are not huddled together as in Behar or Upper India, but the distance between the buildings is usually considerable so that air circulates more freely than where the street or continuous block of buildings is the rule. But these conditions have reached their perfection only in East and North Bengal, where we scarcely meet with

mud-walled houses. The walls of houses in East Bengal are mostly constructed of bamboo strips woven together and covered with earth and cowdung. In Bengal as in other moist parts of the country houses are covered with sloping roofs of thatch to throw off the rain. It is only the brick buildings which belong to the wealthier classes that have flat roofs. There being an abundant supply of bamboos and paddy-straw, tiles or timber are seldom used. The arrangement known as the Joint Family has left its mark in the Bengal house. Here the dwelling of a well-to-do merchant or landowner consists of a series of rooms built round two courts, which lead one into the other—the outer to accommodate the male members of the family, the inner for the women. The courtyard is an essential feature of the Hindu house for it is here that most of the domestic ceremonies like marriage or *sradh* are performed. The peasant's hut is likewise enclosed in a yard, one side of which is occupied by the chief building. On the other sides are the cattle-sheds, store-rooms, or cook-houses, and accommodation for those members of the family who have not set up house for themselves. When a son marries, he simply adds an extra shed, if need be, to the original family house which he seldom abandons.

Ornamental Types of Indian Houses.

Coming now to the artistic side of our dwellings, we find the finest form of town house in great trading cities, like those of Rajputana, or at places of pilgrimage such as Mathura or Násik. In Násik we find the wooden house of the best type. Mountstuart Elphinstone writes: "Houses are ornamented with wood-work and verandahs with pillars, some twisted and some straight, all newly ornamented with flowers and other patterns cut deeply in the wood; and balconies ornamented in the same way projecting a little over the street, and supported by carved masses of wood jutting out from the walls. The beam over the front of the shops is always ornamented in this way." M. Rousselet describes a similar and perhaps finer type in the 'wonderful house of the Seth merchants at Ajmir, with two upper stories decorated with balconies and profuse carving. Ahmedábad, and many of the old towns in the Punjab, supply examples of splendid wood carving applied to domestic architecture, which reaches, perhaps, its highest point in the streets of Nepal towns like Khatmandu, Patan, and Bhatgaon. In the northern pilgrim cities, such as Mathura or Benares, this decoration is executed in stone.

The delicate ornamentation and lace-like lattices, all derived from the original wooden type, are marvellously elaborate and effective. The finest example of the style is reached in Birbal's house at Fatehpur Sikri which Victor Hugo calls "the tiniest of palaces, or the largest of jewel boxes." It was erected by Akbar to please and accomodate his favourite Hindu queen the daughter of his favourite minister Birbal, and is the richest, the most beautiful, as well as the most characteristic of all his buildings at Fatehpur Sikri.

Reminiscences of a Short Tour in West Bengal.

I. Introductory.

By the end of last November I was deputed by the *Bangiya Sahitya Parishad* (The Academy of Bengali Language and Literature) to carry on some antiquarian researches in certain portions of the districts of Murshidabad and Burdwan in West Bengal. I was directed to collect all sorts of materials for a complete history of Bengal, which is still a great desideratum.

The limits of my tour included the southern portion of the district of Murshidabad, Bengal, known as the Fatehsingh Pargunnah, and the north-eastern portion of the district of Burdwan which is the Indrani Pergunnah of the ancient Bengali classics. In the regions comprised within my tour are plenty of materials for a complete history of Bengal; for they are full of historic memories and associations and still bear traces of the prominent part they once played in Bengali history. It was here that the cult of *Sakti* worship (शक्ति पूजा) received its greatest development both in spirit and in form as is still attested by the numerous surviving relics of that worship. Here it is enough to state that of the 52 *pithas* (पीठ) or consecrated spots—spots consecrated to the goddess of *Sakti* (शक्ति) scattered all over India, no less than seven are to be found within this limited area—that covered by my tour. This was also the place where Buddhism took a firmer root than anywhere else in Bengal, and decaying remnants of this cult also are not wanting. It was here again that the revival of Brahmanism took its

start under the great pioneer of Brahmanism, King Sasanka Narendra Gupta, who aspired to hold an imperial sway over the whole of Northern India, and who actually exercised a suzerain power over a vast territory extending to the west of Prayag (modern Allahabad). The reader of *Harsha Charita* (हर्षचरित) is acquainted with the great deeds of this monarch. He became so strong that he undertook an expedition to subvert the rule of the famous Harsha Vardhan of Kanauj. In the great battle which was fought Rajyavardhan the brother of Harshavardhan was killed and his sister Rajyasri (राज्यश्री) was imprisoned. Sasanka's intolerance of the Buddhist faith was of a rather violent type and he is said to have destroyed the *Bodhidruma* (बोधिद्रुम) or Bodhi tree at Buddha-Gaya. The capital of Sasanka was situated at Karnasuvarna, modern Rangamati, a place included within the limits of my tour. Later on this same spot came to be the chief seat of Vaishnavism, whence arose some of the greatest exponents of the Vaishnava faith and some of the most popular singers and poets that enchanted the populace by singing the divine loves of Radha and Krishna. Besides there are remnants of a once flourishing Saiva (शैव) cult and Sun worship in these regions. It was within a few miles of this tract of land that serpent-worship found its way into Bengal, through the famous Chand Sadagar of Ujani, the story of whose reluctant conversion from the Saiva cult to the worship of Manasa, the Snake Mother, is a household word in all Bengal.

It was on the 28th of November, 1906, that I started from Calcutta for Berhampore. The first object of my visit was an ancient *Siva* temple of this place situated near the Cossimbazar Railway Station. The temple is a fine specimen of the exquisite brick art of Bengal. The walls and verandas are covered with an endless variety of terra cotta designs depicting scenes from the lives of gods and heroes culled from the scared classics. In this respect it resembles the celebrated temple at Kantanagar near Dinajpur, an account of which was given in a former number of this journal. The inscription tells us that it was built in 1811 A. D., by a Brahman named Ram Kesav. We took a photograph of the temple and started for Jemo Kandi. The day was drawing to a close when we reached a small mart called Jibanti where there is an ancient image of the Sakti Goddess known as *Jibanti* (जीवन्ती). Thence our cart wended slowly through Rangamati, the ancient Karnasuvarna, the kingdom of Sasanka Narendra Gupta who reigned here 1300 years ago. The village of Gobarhati which we reached soon after is pointed out by tradition to have been the cattle-shed of king Sasanka. The name of another village

Gokarna, is also associated with a certain king of Rangamati, who is said to have been endowed with long ears like those of a cow. There is a famous temple at Gokarna dedicated to Nrisinghadeva, and another at Kaleswar dedicated to Siva, both rising to a height of more than 100 feet. The stone image of Nrisinghadeva is a beautiful specimen of Hindu sculpture. Of no less celebrity is the eight-armed (अष्टभुजा) image of Katyayani at Nabagram in the same neighbourhood. At Padanda, a village near Gokarna, there is a beautiful stone image of the Sun-God called Kushaditya seated on his chariot drawn by the seven horses.

At last we reached Jemokandi, a village, or rather group of villages which dates from the 15th century when an immigrant from Western India—named Anadibar Sinha came into Bengal, cleared the jungles on the banks of the river Moer (मयूराक्षी) and founded a village called Kandi. He was one of the original ancestors of the उत्तरराढ़ी कायस्थ families of Bengal. Of the antiquities which we noticed, the most remarkable were two ancient images. The first was the *Rudradev* (रुद्रदेव), who according to the local tradition, is being worshipped as a representation of the God *Siva* (शिव) for more than 200 years. The image is also claimed by Buddhist scholars to be a representation of Buddha at his महापरिनिर्वाण or great annihilation. The second idol *Dakshin Kalika* (दक्षिण कालिका) seems to be older than Rudradev (रुद्रदेव) and is unlike present images of the Goddess *Kali* (काली). Here the face only is carved on a cylindrical stone. There is also an image of the Sun-God in the house of the zemindars of Jemo—which seems to be very old. There are also the relics of the fort of Fatehsing the founder of that Pargana. We then visited Bharatpur which boasts of possessing a manuscript which bears a hand-writing of Chaitanya, the founder of Vaishnavism in Bengal. The manuscript containing his hand-writing is daily worshipped with due ceremony. We took a photograph of the handwriting and parted from this place. The next place of our visit was Saktipur where we observed the *Kapileswara Siva* (कपिलेश्वर शिव) of great antiquity. It resembles the *Tilabhandeswara Siva* (तिलभाण्डेश्वर शिव) of Benares. Originally the temple stood on the confluence of a branch of the river Dwarka and the Bhagirathi. The present temple dates from 1834 A. D., and is built on the site of the ancient temple, which was built of stone—relics of which can still be found elsewhere. There is also a huge flight of masonry steps which is very old and is now in a dilapidated condition. Some fragments of stone covered with touches of ancient art are scattered about the place.

From this place we started for Teya where we took photographs of the birthplaces of two distinguished followers of Chaitanya, named Vaishnavdas and Uddhabdas. There are two tanks in the village commemorating their works of public charity.

The next place of our visit was Salar which according to tradition is Salagrampur the ancient capital of king Sulapani. This place contains curious and interesting relics of an ancient Brahmanical civilization. Here we marked 10 stone images of Vishnu carved with an exquisite workmanship. All the images are चतुर्भुज (*i. e.* four handed) and शङ्खचक्रगदापद्मधारी (*i. e.* holding the conchshell, discus, mace and lotus). Besides other images of a similar nature we noticed an image of the Nrisingha incarnation carved with considerable artistic skill. There is an inscription at the feet of the idol which runs thus :—

"श्रीमन्न् सिंहदेवस्य मूर्त्तिरेषा प्रतिष्ठिता । पूर्व्वग्रामनिवासिना विष्णुदेवेन धीमता ॥"

That is—"This idol of नृसिंहदेव was established by Vishnudeva of great intelligence, an inhabitant of Purbagram"—(which place is one mile west of Salar). These two villages are now chiefly inhabited by Mahomedans. These images were unearthed from the silted bed of an ancient tank. It is told that the Musalmans sold two cart-fuls of images to the Hindus of the adjoining villages. Still the tank is said to contain a vast number of them. There are relics of a vast Hindu temple and two large stone-columns were found in the above tank. From this place we went to Jhamatpur, the celebrated birth-place of Krishnadas Kaviraj, the distinguished author of *Chaitanya Charitamrita* (चैतन्यचरितामृत). The sandals which he used still exist in a worn out condition. We took a photograph of the place of his worship (भजन).

The next place of our visit was Uddharanpur Naihati which contains the tomb or *Samadhi* (समाधि) of उद्धारणदत्त a great follower of Chaitanya. There is also an image of *Rudradeva* (रुद्रदेव) here like that at Kandi which is called *Kalagnirudra* (कालाग्निरुद्र). Formerly the two *Rudradevas* were both in Kandi; but it is said that the *Kalagnirudra* (कालाग्निरुद्र) happened to fall into the Bhagirathi and being carried down by the current was caught at this place in a fisherman's net. Since then the *Rudradeva* (रुद्रदेव) is being worshipped at this place with the same ceremonies as the Rudradeva of Kandi. This *Rudradeva* (रुद्रदेव) is in a standing posture and is garlanded with human heads. There are two images of Vishnu resembling those of Salar at this place. The *Rudradeva* is situated at a place, which according to tradition was the capital of *Nai Raja* who was ruined by the Bargirs or Mahratta raiders. Remains of his

houses can still be seen on the banks of the Bhagirathi. There is a masonry ghat built by Uddharan Dutta which was unearthed only 100 years back. From this place we started for Katwa on the confluence of the river Ajai and the Bhagirathi. Katwa contains the tomb of Keshab Bharati, the preceptor who initiated Chaitanya into the ascetic's life. The place where Chaitanya shaved his head is still pointed out by the priest under the name of *Keshabedika* (केशवेदिका). There is an excellent life-size image of Chaitanya at this place. At a mile's distance there are the tombs of Jagai and Madhai. Present Katwa forms the site of the ancient Indrani Parganah, famous in Bengali classics, and reputed to be birth place of many poets and singers of Bengal. It is recorded in Bengali classics that there were 13 famous markets at this place. Relics of some of these can still be identified with the ancient names. There were twelve famous bathing ghats relics of some of which can still be seen. Besides there were three great temples of Siva called *Sankheswar* (शङ्केश्वर), *Indreswar* (इन्द्रेश्वर) and *Ghosheswar* (घोषेश्वर) whose ancient sites can still be found on the banks of the Ganges. Also there were three images of Chandi called *Sankhai Chandi* (शाँखाइ चण्डी), *Atai-Chandi* (आताइ चण्डी) and *Patai Chandi* (पाताइ्चण्डी). Katwa was prosperous in the time of Murshid Kuli Khan who styled it Murshidganj after his name. But on Katwa fell the brunt of the Bargir raids. There is a ruined fort at Katwa where the Bargirs encamped.

From Katwa we went to Bandhmura the birthplace of Dasarathi Rai, the great popular poet of Bengal. We took a photograph of the place of his birth. Every man and woman of Bengal knows something of Dasarathi's celebrated *Panchali* (पाँचाली). Only an old widow of Dasarathi's younger brother still lives in a wretched condition. I could not help shedding tears at the miserable plight of the poor widow who once, as she said, found it impossible to count the money earned by her husband Tinkari and her brother-in-law, the great Dasarathi. The houses are all ruined. In a corner she has managed to erect a hut where she is passing her mournful existence. Ungrateful Bengal could not take any notice of her miserable lot and hard suffering. Of the poets and singers of Bengal, it can be emphatically said, that no one could win the hearts of men and women as Dasarathi did. This great representative of the class of popular singers of Bengal spread through the medium of his fascinating *Panchali* (पाँचाली) lessons from the Ramayana, Mahabharata and Puranas. Besides he composed comical and humorous pieces suited to the taste and culture of the age which he represented.

From this place we started for Singi the birth place of Kashiramdas through whose version of the Mahabharat the people of Bengal learnt the mighty epic of Veda Vyas (वेदव्यास). There is not the remotest hamlet in Bengal whose inhabitants are not acquainted with Kashiram. His great work still forms the standing landmark of Bengali language and literature, which has instilled into the minds of Bengalis for two centuries and a half the great teachings of Veda Vyas (वेदव्यास). The place where he was born is still pointed out, but it is now occupied by another householder. The place also contains another memorial of this man, a tank called काशि पुष्करिणी—(the tank made by Kasiram) still existing in the centre of the paddy fields to the south of the village.

From Singi we went to Dainhat—which formed one of the aforesaid 13 markets of Indrani. Formerly this mart stood just on the right bank of the Bhagirathi. But for the last 60 years the river has changed her course and is now at one mile's distance from the village. Dainhat was the scene of plunder and carnage at the time of the Bargir raids. Since that time its prosperity waned. But over and above all other places of Bengal Dainhat can still claim the proud distinction of being the only surviving seat of the art of stone sculpture in Bengal. I was extremely glad to find an existing firm of stone art under the supervision of a distinguished sculptor of whom Bengal can well be proud. The great artist is Nabin Bhaskar whose skill and workmanship can be witnessed in the images of many gods in the aristocratic and royal families of Bengal.

From Dainhat we came to Krishnagar to search the original Ms. of *Annadamangal* (अन्नदामङ्गल) and *Vidya-Sundar* (विद्यासुन्दर) of Bharat Chandra Rai. We were told that the manuscript was lost.

Hence we went to Phuliya the birth place of Krittibas, the first native poet of Bengal. He flourished 500 years ago and flooded Bengal with his poetical genius. His birthplace and Dolmancha are still pointed out. But the prosperity of the village has gone with him. It was Krittibas who taught the most illiterate peasants the glorious song of Valmiki. The Ramayan of Krittibas is more popular in Bengal than the Bible is in Christendom. At this famous birth place of Krittibas my tour of 15 days came to an end and I retraced my steps to Calcutta to place the results of my tour before the learned society which deputed me to this work.

PANCHANAN BANERJI, B.A.

Tombs and Memorials of the Dead in India.

The earliest Indian tombs are the Dolmens of Southern India, which are rude stone slabs of the cromlech type, sometimes enclosed by a stone circle. The stones composing the ends of these places of sepulture are sometimes fully exposed, sometimes half buried, and sometimes only just showing themselves above the surface. These Malabar monuments are attributed by the people to a very ancient age, and are called Pandu-Kuri, or houses of the Pandava heroes of the Mahabharata. Bishop Caldwell records the finding at the excavation of one of the Coimbatore monuments of a coin hoard, including a silver denarius of Augustus. Similar monuments over the graves of the departed are still erected by the wild tribes of the Nilgiris, and of the hill tracts of Assam and Chota-nagpur.

The Hindu, who usually cremates his dead, is, of course, not ordinarily a tomb-builder; but in many places he erects a Chatri, or cenotaph, in memory of the departed, and in these he has gradually adopted the model designed by the Musalmans. The idea of the cenotaph comes down from the Buddhist Stupa. The ostensible object is to keep sacred the spot on which the body has been burnt and where, as among the Rajputs, their widows, with that wonderful devotion which is the noblest trait in the Hindu female's character, had sacrificed themselves to what they conceived to be their duty.

In Rajputana every capital has its Maha Sati, or place whither the remains of the sovereigns of the state and their nearest relatives are buried with those of their wives. Most of these are appropriately situated in a secluded spot at some little distance from the town, and, the locality being generally chosen because it is rocky and well-wooded, it forms as picturesque a necropolis as is to be found anywhere. Of these, however, the most magnificient, and certainly among the most picturesque, is that of Udaipur, the capital of Mewár and the chief of all the Rajput states still existing. Here the tombs exist literally in hundreds, of all sizes, from the little domical canopy supported by four columns to the splendid Chatri whose octagonal dome is supported by fifty-six pillars, for it has been the burying place of the race ever since they were expelled from the ancient capital at Chitor by Akbar in 1580. All are crowned by domes, and all

make more or less pretensions to architectural beauty; while as they are grouped together as accident dictated, and interspersed with noble trees, it would be difficult to point out a more beautiful cemetery anywhere. Among the finest is that of Sangram Singh, one of the most illustrious of his race whose remains were buried here in 1733 A. D. It is a fifty-six pillared portico with one octagonal dome in the centre. Mr. Fergusson says that in spite of defects, it is difficult to find, even among Mahomedan tombs, anything more beautiful. Other famous Hindu tombs and cenotaphs are the tomb of Raja Bakhtawar at Alwar, the tombs of the Bharatpur Rajas at Govardhan, and of the Jat leader Suraj Mal at Agra, which are among the most beautiful examples of Hindu architecture. These are mostly open kiosks raised on a platform decorated with some sacred emblems, the discus, skull, sword, or rosary which mark that the site is in divine keeping. The cenotaph of Ranjit Singh at Lahore is also worth mention in this connection, not only as an architectural beauty but as a memorial of one of the greatest of our modern heroes.

Hindu tombs of another kind are those known as Samadh, erected over the remains of members of the ascetic orders, who are buried in the earth and not cremated. On the same model are the tombs of Jain priests at Mudbidri, in Canara, which Mr. Fergusson considers unique in India, not so much, as he supposes, because tombs of priests are unknown elsewhere, the ascetic being usually buried, but because their design follows a model from the further north, introduced perhaps by Chinese merchants in the South Indian trade. They vary much in size and magnificence, some being from three to five or seven storeys in height. The division of each storey is a sloping roof, like those of the pagodas at Kathmandu, and in China or Tibet.

The Musalmans brought with them their taste for natural scenery and the Tartar solicitude for the preservation of the remains of the dead. Hence came the lovely gardens, each containing the owner's tomb, which form one of the chief ornaments of our cities. Each man erected his own tomb in his lifetime, not so much from distrust of the piety of his heirs, as because his wealth was liable to confiscation on his death, and in any case was sure, under succession, to be minutely sub-divided. While he lived he entertained his friends in his garden and in the tomb which he had erected, and here he and his successors were interred. The dead, in his opinion, were not to be hidden away in gloomy cemeteries far from the haunts of men. His tombs stand along the high road, and the ghosts of the dead share the social life of their descendants.

The series of Musalman tombs begins with that of Altamsh, who died in 1236. He is buried in Old Delhi, in a tomb which admirably illustrates the application of Hindu art to serve the needs of the conqueror. It is extremely beautiful, though the effect at present is injured by the want of a roof, which, judging from appearance, was never completed, if ever commenced. In addition to the beauty of its details it is interesting as being the oldest regular tomb existing in India. Close by is the still more beautiful tomb of Ala-ud-din Khiliji, erected seventy-four years later. It displays the Pathan style at its period of greatest perfection, when the Hindu masons had learned to fit their exquisite style of a decoration to the forms of their foreign masters. Its walls are decorated internally with a diaper pattern of unrivalled excellence, and the mode in which the square is changed into an octagon is more simply elegant and appropriate than any other example to be found in India. From the time of Ala-ud-din to Sher Shah (1539), who drove Humayun from his throne, the tombs follow the stern, simple style of the Afghans, or so called Pathans, and the Moslems had by the time of Muhammad Tughlak worked themselves entirely free from Hindu influence. The tomb of Sher Shah is the last of the series of Pathan tombs. It is situated on a square terrace in the middle of a large tank, near Sasseram, in Shahabad, and, from its locality and its design is now a singularly picturesque object. Its dimensions too are considerable. Its base is an octagon, 54 ft. on each side externally. In the interior a gallery 10 ft. wide, surrounds the central apartment, which is surmounted by a dome 65 ft. in diameter, beneath which stands the tomb of the founder and of some of his favourite companions in arms. On the exterior, the terrace on which it stands is ornamented by bold octagonal pavilions in the angles. These, and the little bracketed kiosks between them as well as the octagonal kiosks that cluster round the drum of the dome, relieve the monotony of the composition without detracting from its solidity or apparent solemnity. Altogether, as a royal tomb of the second class, there are few that surpass it in India, either for beauty of outline or appropriateness of detail.

With the tomb of Humayun (1554), we first meet the characteristic Moghul style. The external form is a square with the corners cut off, the dome of white marble and the rest of the building of red sandstone, with inlaid marble ornamentation. The chief innovation of the latter style was the tower attached to each corner of the main building, originally stout and massive, but to develop later on into the graceful minarets at each corner of the platform of the Taj Mahal. The intervening

links are the one-storied tower of the tomb of Itimad-ud-dowla at Agra, a marvel of delicate ornamentation, the gateway towers of Akbar's tomb at Sikandra, and the three-storied minarets of the mausoleum of Jahangir at Lahore. The tomb of Akbar at Sikandra differs in plan from that of other Moghul monuments. Contrary to usual Musalman custom, the head faces the rising sun, and not the Prophet's tomb at Mecca. The design bears the stamp of incompleteness. Akbar himself began the work, but his son Jahangir ordered part to be rebuilt. Mr. Fergusson believed that it followed a Hindu, or rather Buddhist model, and supposed that the original intention was to cover the cenotaph, which now lies open to the sky at the summit of the tomb, which would have given to the upper story the finish which is now wanting. It stands in the centre of an extensive garden, still kept up, approached by one noble gateway. The tomb of Itimad-ud-dowla at Agra, which was built probably in the reign of Jahangir, is situated on the left bank of the river, in the midst of a garden surrounded by a wall measuring 540 ft. on each side. It is wholly in white marble and is covered throughout with a mosaic in "pietro duro" (*i. e.* precious stones inlaid in the marble)—the first, apparently, and certainly one of the most splendid, examples of that class of ornamentation in India. The beautiful tracery of the pierced marble slabs of its windows, the beauty of its white marble walls, and the rich colour of its decorations, make up so beautiful a whole, that they can only be declared inferior to the works of Shah Jahan.

The greatest work of this monarch, the Taj Mahal at Agra marks the culmination of the sepulchral art of the Moghuls. An European lady visitor once said: "I know not how to criticise such a building, but I would die tomorrow to have such a building over me"; or in Bishop Heber's epigram, "they built like giants, and finished their work like jewellers." "The Taj," writes Mr. Havell, "was meant to be feminine. The whole conception, and every line and detail of it, express the intention of the designers. It is Mumtaz Mahal herself radiant in her youthful beauty who still lingers on the banks of the shining Jumna, at early morn, in the glowing midday sun, or in the silver moonlight. Or rather we should say, it conveys a more abstract thought: it is India's noble tribute to the grace of Indian womanhood—the Venus de Milo of the East." It is almost impossible to convey an idea of it to those who have not seen it, not only because of its extreme delicacy, and beauty of material employed in its construction, but from the complexity of its design. If the Taj were only the tomb in itself, it might be described, but the platform on which it stands, with its tall minarets, is a work of art in itself. Beyond this are

the two wings, one of which is a morgue, which anywhere else would be considered an important building. This group of buildings forms one side of a garden court 880 ft. square; and beyond this again an outer court, of the same width but only half the depth. This is entered by three gateways of its own and contains in the centre of its inner wall the great gateway of the garden court, a worthy pendant to the Taj itself. Beautiful as it is in itself the Taj would lose half its charm if it stood alone. It is the combination of so many beauties, and the perfect manner in which each is subordinated to the other, that makes up a whole which the world cannot match.

The raised platform on which the Taj stands is 18 ft. high, faced with white marble, and exactly 313 ft. square. At each corner of this terrace stands a minaret 133 feet in height, and of the most exquisite proportions, more beautiful, perhaps, than any other in India. In the centre of this marble platform stands the mausoleum, a square of 186 ft., with the corners cut off to the extent of 33 ft. 9 in. The centre of this is occupied by the principal dome, 58 ft. in diameter and 80 ft. in height, under which is an enclosure formed by a screen of trellis-work of white marble, a chief-d'œuvre of elegance in Indian art. Within this stand the tombs, that of Mumtaz-i-Mehal in the centre, and that of Shah Jahan on one side. The light to the central apartment is admitted only through double screens of white marble trellis-work of the most exquisite design, one on the outer, and one on the inner face of the walls. "No words," says Fergusson "can express the chastened beauty of the central chamber, seen in the soft gloom of the subdued light that reaches it through the distant and half-closed openings that surround it. It is the most graceful and the most impressive of the sepulchres of the world. The Taj is also an exquisite example of that system of inlaying with precious stones which became the great characteristic of the style of the Moghuls after the death of Akbar. All the spandrils of the Taj, all the angles and more important architectural details, are heightened by being inlaid with precious stones, such as agates, bloodstones, jaspers, and the like. These are combined in wreathes, scrolls, and frets, as exquisite in design as beautiful in colour; and, relieved by the pure white marble in which they are inlaid, they form the most beautiful and precious style and ornament ever adopted in architecture.

The long rows of cypresses, which line the marble paths that intersect the garden at right angles, are now of venerable age; and, backed up by masses of evergreen foliage, lend a wonderful charm to the whole. Each of the main avenues among these trees has a canal along its centre

studded with marble fountains, and each vista leads to some beautiful architectural object. With the Jumna in front, and this garden with its fountains and gateways behind, with its own purity of material and grace of form, the Taj may challenge comparison with anything of the same sort in the whole world.

Among other famous tombs may be mentioned that of Saint Salim Chisti at Fatehpur Sikri, in the best Moghul style, with its wonderful marble tracery, to which women hang rags to mark a prayer for a son. That of Mahmud Shah at Bijapur has a wonderful dome, which surpasses in size and magnificence that of the Pantheon, the Duomo at Florence, St. Peter's or St. Paul's. Mr. Fergusson calls it "a wonder of constructive skill." The monuments of the kings of Golconda form an admirable group. Aurangzebe himself rests under the plainest monument ever raised to a Muhammadan Emperor. After his time the style passed rapidly into decay until it was represented by the debased buildings at Lucknow.

The Dasahara Festival in Travancore.

The great Hindu festival, called *Dashara* (दशहरा). or "The Ten Days," occurring about the end of September or the beginning of October, is known in Northern India as Durga Pujah, and in Travancore by the terms *Puja Weippu* and *Eduppu*, which means literally "setting worship" and "removing worship" This is rather of the character of a domestic festival in the latter country, when all families adore the instruments, tools and implements by which they gain their livelihood, the plough of the farmer, the hammer and chisels of the artisan, the barbar his razor, the tailor his needle, the writer his pen, teachers and scholars their books, the soldier his sword, shield and gun, and so forth. Women heap together their baskets, the pestle and mortar with which they clean the rice, and other household implements, and worship them. The worship of the sword is practised especially by the martial tribes of India. Among the Mahrattas the cannon are praised, invoked and propitiated.

In this Puja, several deities are worshipped in Tranvcore, especially *Saraswati*, the goddess of music and letters, and *Durga*, *Parvati* or *Bhagavati*, the Great Mother. To honour this festival with their presence two of the ancient deities of royal family of Travancore, residing in temples which belong to their ancient territory are brought to Trevandrum. The Maharajah himself goes to Attingal to present his offerings : but the image of Kumaraswami of

of Kumarakoil and of Saraswati, are brought to the capital in solemn procession carried on a great letter or wooden frame by forty or fifty bearers of good caste, bedecked with flowers, and escorted by a company of the Nair Brigade The image of Kumaraswami, or Supramanyan, son of Siva, is in the form of a human figure riding on a peacock, all in silver. The deity resides at Travandrum in a temple outside the fort and taken for the Puja Eduppu to a Mandapam, or Stone Pillared Hall at Pujapura, in the suburbs of Trevandrum After the close of the ceremonies, the images return to the south in state, escorted as before.

On the first of the ten days tha flag is hoisted in the temple on the golden flagstaff, and dancing and other amusements are kept up during the whole night. On the second day the Puja Weippu is held in the palace itself, in honour of the goddess Saraswati. During the ten days the Maharajah remains partially secluded, and fasts for the last two or three days. Splendid feasts are given to the Brahmans during the whole time. The ninth day is called *Maha navami*, "the great Ninth" being celebrated on the ninth day of the increasing moon, which is also a grand night in Bengal. Then the implements are collected, and placed on alters for adoration. The next day Puja Eduppu, they are removed, and the celebration ends.

On this tenth day the grandest pageant of the year is exhibited—an imposing state procession from the Fort to Pujapura, for a ceremony called *palli vettu*, or *nayattu*, "royal hunting." In other parts of India it is not unusual for Hindu kings to move a short way out of town or camp on this day, to a sacred tree planted for the occasion, and adored in order to procure a propitious time for undertaking various enterprises, especially hunting and warlike expeditions. In the afternoon the Rajah sets out, under a royal salute, in procession, in his magnificent royal car of state, glittering with gold and perfumed with scents and flowers, drawn by six large white horses, preceded by the state elephants, one bearing the national standard, the Nair Brigade with the band playing lively airs, the bodyguard, and the officers and native musicians of the place. Behind the car move the carriages of the princes, the Dewan, peishcars, and judges—then the sastries, songsters and other officials. The houses in the streets traversed by the procession are profusely decorated with garlands of flowers, bunches of plantain fruits, flags and various devices. The streets are lined with crowds of people—men, women, and children in holiday attire hurry from all quarters to Pujapura. The people seem to meet one another, and chat in an unusually friendly and good-humoured way. Near the open plateau at Pujapara a very lively scene is presented. It is a stirring sight to witness the dense moving mass of soldiers, elephants, carriages, and men coming up; and everywhere as the car passes a low obeisance is made by the people, which is acknowledged by a courteous bow from the soverign.

(*To be continued*).

Important Notice.

The reader will note that we have already issued the September and October numbers of Volume IV. The next two numbers ought to have been the November and December numbers, but we altogether omit them. In order, however, to make up the twelve numbers due for one year, we will prolong the magazine year by two months by closing it in October, 1908, instead of in August. Our excuse is that we have taken time to introduce some new and striking features in the contents of the magazine which are a considerable improvement upon the previous plan.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

Old Series, Vol. XI., No. 3. } CALCUTTA, January, 1908. { **New Series, Vol. IV., No. 3.**

PART I: INDIANA.

A Tale of Repression: or the history of a People's Strength.

The period of Indian history that offers the most glorious instances of assertions of the popular will is perhaps the period of the later Mogul Empire, which witnessed the rise of the Rajputs, Sikhs and Jats in the north and of the Marathas in the south All these movements were more or less directly connected with the anti-Hindu policy of the Emperor Aurangzeb. The circumstances connected with the rise of the Sikhs and the Marathas, are well-known to the general reader, and we propose to present to the reader an account of the more general results of Aurangzeb's policy of repression, especially of his imposition of the invidious *jizya* or poll-tax on non-Musalmans, and show how the Indian people have not only put forth their energies for the redress of political wrongs but have also succeeded in compelling the powerful Mogul to undo his

It seems to have been in 1669 that the storm began to gather. In April of that year Aurangzeb issued orders to all the governors of provinces to destroy with a willing hand the schools and temples of the infidels (Hindus), and they were strictly enjoined to put an entire stop to the teaching and practising of idolatrous forms of worship In accordance with these orders the temple of Vishnu at Benares was destroyed and a splendid shrine at Mathura was razed to the ground to make room for a magnificent mosque The images found in the temples were brought to Agra and buried under the steps of the mosque

Three years later the pent-up indignation of the Hindus found vent in an insurrection of four or five thousand devotees, who called themselves Satnamis, in Mewat which gave the imperial officers no little trouble to subdue. The quarrel ostensibly arose from a blow given by one of the Government inspectors of police to a member of this ascetic brotherhood The Satnamis assembled in their thousands, wreaked their vengeance on the officials, occupied the town of Narnol in Mewat, and began to levy the taxes and administer the district themselves. The ordinary provincial forces were repeatedly worsted; even several expeditions despatched from Delhi only met the rioters to be discomfited and put to flight 'It was said that swords, arrows, and musket balls had no effect on these men, and that every arrow and ball which they discharged brought down two or three men. Thus they were credited with magic and witchcraft, and were said to have [illegible] wooden horses like live ones, on which their women rode as an adva[illegible] guard'* The neighbouring Rajputs caught the contagion of their [illegible] and every day saw fresh additions to the strength of the insurgent[illegible] last Aurangzeb had some pious texts from the Koran sewn to his ban[illegible] as a sort of amulet against the supposed witchcraft of his foes. The [illegible]perial troops then fell upon the badly armed ascetics with renewed [illegible] and soon the conflict became a massacre. The Satnamis fought with [illegible] courage of despair and the exaltation of martyrs, thousands were [illegible] and the Hindu rising was suppressed for a time.

Then followed a series of repressive measures which only serve[illegible] fan the flame of discontent. A Mullah was appointed with a party [illegible] horse attached to him, to check all ostentatious display of idol worship. Fairs on Hindu festivals were altogether forbidden. One-half of [illegible] customs paid by Mahomedans were [illegible] while those of Hindus [illegible] left undiminished. A circular order [illegible]

* Khafi Khan.

ersons in authority to entertain no more Hindus, but to confer all the ffices immediately under them on Mahomedans only. Though it was ound quite impracticale to comply with most of these orders, they erved to excite alarm and disaffection.

But no such laxity appeared in the levy of the *jizya* which was revived about this time It excited the utmost discontent among the Hindus: hose at Delhi and the neighbourhood assembled in crowds, and besieged he king's palace with their complaints and clamours No attention was paid to these remonstrances Aurangzeb had by this time abandoned the custom of appearing at stated hours before his subjects at the levee window. But seclude himself as he might—and thereby lose the sensitive touch of the populace which had been his father's strength—he could not shut his eyes to the uproar which the new enactment excited When he went to the mosque, crowds of expostulating Hindus blocked his way; and though his elephants forced their way over their bodies, he could not subdue their invincible repugnance to the new instrument of bigotry. His dealings with the Rajput princes kindled these sparks of discontent into a flame. On the death of Yaswant Singh of Marwar, Aurangzeb endeavoured to get his two sons sent to Delhi to be educated and doubtless made Moslems under his own supervision. Of course the Rajputs would not hear of this: their loyalty and their pride alike forbade such ignominy of their hereditary chiefs. And when they learnt that their bigoted Emperor had revived the ancient law of Muhammad which imposed a tax on every soul who did not conform to Islam—a tax which Akbar had abstained, and Shah Jahan had not dared to think of—their indignation knew no bounds. They repudiated the religious tax and they contrived to spirit away the infant princes of Marwar out of the Emperor's reach.

Aurangzeb marched at once upon Rajputana, where he found two out of the three leading States, Udaipur (Mewar) and Jodhpur (Marwar) banded against him, and only Raja Ram Singh of Jaipur (Ambar) still loyal to the empire. Rana Raj Singh of Mewar at first entered into a temporary agreement with the Emperor, according to which he ceded a small territory to the Emperor in lieu of the Zizya which was to be withdrawn. But this was after all a temporary ruse perhaps intended to gain time. For the Emperor had scarcely reached his capital, when he learned that the Rana had again given assistance to Ajit Singh, the young prince, and he hastened back to Ajmir. The Rajputs kept 25,000 horse in the field with which, aided by their infantry in the hills, they [illegible] some danger to their adversaries: they cut off

convoys, attacked detachments, defended favourable positions, and sometimes gained important advantages by surprises and night attacks. At last the Rajputs won over Prince Akbar, the Emperor's son, to their side and he marched with 70,000 of the imperial troops against his father. But by a diplomatic move on the part of Aurangzeb this condition was broken up, and the Rajput army was dispersed.

But this temporary defeat had no effect on the spirit of the Rajputs. The insults which had been offered to their chiefs and their religion, the ruthless and unnecessary severity of Aurangzeb's campaigns in their country, left a sore which never healed. The war went on. The Moguls ravaged the rich lands of Udaipur, and the Rajputs retaliated by similar inroads into Malwa. The cities were indeed in the hands of Aurangzeb, but the mountain defiles were thronged with his implacable foes, who lost no opportunity of dealing a blow at the invaders. The Rana of Udaipur, who was the chief sufferer on the Rajput side, succeeded at last in making an honorable peace with Aurangzeb, *who had to agree to the unconditional abolition of the hated jizya.* The small territory formerly granted by the Rana in lieu of this tax was now granted as an indemnity for supporting the rebellious Prince Akbar All the other articles of the treaty were favorable to the Rana, whose honour was saved by a clause promising the restoration of Ajit Singh's country to him when he should come of age. Thus the two objects with which the Hindu princes had waged war against the imperial autocrat were honourably secured—the *jizya* was abolished and the Jodhpur princes restored to their own.

Our Industrial Heritage : or th[illegible]y of an Indian Manufactur[illegible]

Among the numerous arts and industries for which India [illegible] from very ancient times and which, in spite of a keen forei[illegible]tion, have still been able to retain marks of their former excellence [illegible]nd glory are the iron and steel industries of the country. Althoug[illegible] he chief duty of the village smith at the present day is of course to [illegible]ke the agricultural implements for his fellow-villagers, yet in many [illegible]ns in the country, chiefly the sites of former capitals, ironwork still at[illegible]s a high degree of artistic excellence. The manufacture of arms, whe[illegible]r for offence or defence, must always be an honourable industry; a[illegible]

India it attained a high pitch of excellence which is not yet forgotten. The magnetic iron ore, found commonly in the form of sand, yields a charcoal steel which is not surpassed by any in the world. The blade of the Indian *talwar* or sword is sometimes marvellously watered and engraved with date and name; sometimes sculptured in half-relief with hunting scenes; sometimes shaped along the edge with teeth or notches like a saw. Splendid specimens of daggers and other warlike weapons were sent by the Rajahs of India to the International Exhibitions of 1851 and 1862* But, beautiful as the jewelled arms of India are, it is still more for the intrinsic merit of their steel that they are most highly prized. The swords of the Sikhs are said to bear bending and crumpling and yet be fine and sharp as the scimitar of Sulaiman made famous by the graphic description of Sir Walter Scott Matchlocks and other firearms are made at several towns in the Punjab and Sind, at Monghyr in Bengal, and at Vizianagram in Madras. Chain armour fine as lace-work and said to be of Persian derivation is still manufactured in Kashmir, Rajputana and Cutch. Throughout India the dealers in art curiosities off r for sale swords, daggers shields, and helmets, in carved steel; and in a few localities such as Udaipur, Jaipur and Jodhpur this art is still practised But the manufacture of arms has declined in purely British districts owing to the Arms Act, and it is only in the Feudatory States or elsewhere for sale to European curiosity-hunters that arms are still manufactured on a considerable scale.

As to other forms of iron industry there has of late been a revival. The Bombay School of Art has turned out some excellent wrought iron gates and windows, and wrought iron balustrades are produced in Guzerat. ...nah too has attained a high proficiency in wrought iron. Near Mandalay there are numerous workshops for the production of iron *htis*, ...ced like weather-cocks on Burmese pagodas.

But what we have in the present gives but an imperfect idea of the ...llence which the industry attained in more ancient days. We need look at the famous iron pillar of Chandra Gupta at the Kutub Minar ...r Delhi a solid shaft of wrought iron, 24 ft. in height and weighing ...less than 6 tons, and declared as a marvel of metallurgic skill by ...dern experts; at the numerous examples of wrought iron gates of ...ts and tombs; and at the superb collections of ancient arms in the

* Both fire-arms and swords are often damascened in gold and covered with precious stones. ... fact the characteristic of Indian arms as opposed to those of other Oriental countries is ... elaborate goldwork hammered and cut upon them and the unsparing use of gems. Damascening on iron and steel known as *kuft* is chiefly practised in Kashmir and at Gujarat and Sialkot ... the Punjab.

ancient royal houses, to form an idea of what our own countrymen have been capable of in those times. We may mention for example the *Jahankosha* (world-conquering) gun at Murshidabad in Bengal It is a huge piece of artillery some 18 ft. in length and 5 ft. in circumference. From inscriptions engraved on its body it appears that it was made at Dacca in the reign of Shah Jahan by a blacksmith named Janardan under the superintendence of one Haraballabh Das. It is 212 maunds in weight and requires 28 seers of gunpowder for a single discharge. No less worthy of mention is the Landa Kasab, the great iron gun at Bijapur It measures 21 ft. 7 in long, diameter at the muzzle 4 ft. 5 inches, and weighs nearly 47 tons. The famous Malik-i Maidan, another huge gun of this place, weighing no less than 40 tons, and cast at Ahmadnagar in 1549 by one Muhammad-Bin-Hasan, is however not composed of iron but of an alloy like bell-metal, and as such does not come within our purview.

Looking back to more ancient times we find that Indian steel has been celebrated from the earliest antiquity; and the celebrated blades of Damascus which maintained their pre-eminence even after the blades of Toledo became celebrated, were first forged in the workshops of Western India and were invariably made of Indian steel. And even to this day the steel made in Cutch enjoys a reputation not inferior to that of the steel made at Glasgow and Sheffield. In the ancient days thirty pounds of steel was a precious gift deemed by King Puru worthy of presentation to Alexander the Great. Another sign that India was celebrated for steel is given by the Persian phrase,—"to give an Indian answer," meaning, "a cut with an Indian sword." The Greek writer Ctesias mentions two wonderful Indian blades which were presented to him by the King of Persia and his mother. From Arrian we learn that Indian steel was imported into Abyssinian ports. Salmasius mentions that among surviving Greek treatises is one on the tempering of Indian steel. All this shows that at one time Indian steel did attain a world-wide celebrity and that the Indian people have even to this day been able to keep up their tradition in this respect at least in some scattered localities in the country; and that if the Indians would once wake up to the new task of adjusting themselves to modern industrial conditions, they will not certainly be found wanting in inherited capacity.

And it appears that this new work has already been begun, for one of our gigantic schemes in recent times is Tata's Iron and Steel Factory, almost the whole of whose capital is subscribed by Indians. It

destined to prove a landmark in the industrial history of India and will enable us to manufacture steam engines, boilers and other machinery in competition with European nations The following account of the origin of the scheme as given in the prospectus of the Company will be read with interest as a brilliant record of Indian enterprise in the field of modern industry. The late Mr. J. N Tata of Bombay some years ago began researches to ascertain if it could be possible to establish an industry for the manufacture of Iron and Steel in India on a large and profitable scale, and after over four years' labour during which *Mr. Tata and his successors at their own expense conducted a private geological survey of considerable areas in India,* very large deposits of high grade iron-ore have been discovered in proximity to coal of suitable coking character for the manufacture of pig iron at a very low figure. Many of these deposits were brought to the notice of Mr. Tata by Mr. P. N. Bose, State Geologist of Mourbhanj, an Indian scientist of no mean repute. Messrs Tata and sons then secured the services of several eminent European experts who expressed the opinion that there was an abundant supply in Mourbhanj in Orissa and in Raipur in the Central Provinces of ore of the first rate quality which could be easily converted into pig-iron and made into steel of the very best quality; and also that the conditions would be favourable for the collection and settlement of an adequate supply of labour, as the inhabitants of the surrounding districts have been accustomed from centuries past to the manufacture of iron in their primitive way and that the working of the Government, Railway and other Works showed that Indian labour (under expert superintendence) is capable of doing [illegible] work. The proposed capital of the Company is Rs. 2,31,75,000 [illegible] But is proposed to turn out 120,000 tons of pig iron and to convert 85[illegible] tons thereof into steel, the average annual import of similar go[illegible] to India being 409,000 tons during the last twelve years.

Maratha Chief Justice under the Peshwas.

[illegible]Ram Shastri Prabhune, the Chief Justice of the Maratha High Court [illegible] Judicature was born in the beginning of the eighteenth century in [illegible]auly, a village in the district of Kalyan. Grant Duff describes Ram [illegible]stri as a name which stands alone on Maratha record as an upright [illegible] pure Judge, and whose character, admirable under any circumstances,

is wonderful amidst such selfishness, venality and corruption as are almost universal in a Mahratta Court."* Ram was born of poor parents, who died in his childhood, leaving him to the care of his paternal uncle. Up to the age of fifteen or sixteen Ram had got no education at all. He used to while away his time by swimming in the Krishna and taking part in other manly sports. About the age of thirteen his uncle drove him out of the house.

Left to himself at this early age, Ram found shelter in the home of a famous banker named Anagal in Satara, where he was employed as a common servant. He used to perform his duties very honestly. One day while Ram was helping his master with water to wash his hands and feet, his notice was attracted by some pearls which a merchant was showing to his master. On his master's asking the cause of his inattention, Ram boldly told him that he wanted to wear pearls. The banker smiled and said that pearls are worn by the learned and by brave soldiers. Ram felt this acutely and determined to earn knowledge. He told his master frankly that he wished to go to Kashi (Benares) in search of knowledge. Anagal, pleased with his frankness and earnestness, rendered him every assistance for the journey to Kashi, which was not an easy one in those days.

When Ram reached Kashi he was of the age of 19 or 20. On reaching Kashi, Ram went to the great grammarian Balam Bhatta Payagunde and after paying him his most respectful obeisance, stood with folded hands before the great Pandit. Tears were flowing down his cheeks and he prayed the Pandit to have pity on him. Balam Bhatta asked what education he had, to which poor Ram replied "Nothing." The whole school roared in laughter, but Balam Bhatta admitted him into the school.

Balam Bhatta Payagunde had at the time a great school of his own in Benares. This cost him one lakh of rupees per year. Maharaja Sawai Jay Singh of Jaipur used to bear all the cost of this institution. The Peshwas also gave liberal donations to this pathshala. Among other pupils of Balam Bhatta was one Ananta Bhatta, his nephew and son-in-law. Ananta also was unmindful of his studies in the beginning, but, like Ram, had resolved to be a good student, owing

*The italics are ours. The sweeping accussation of Maratha Court life contained words under italics is altogether baseless as is proved by the latest reseacches into the documents, letters and other original papers relating to the Peshwas that have since come to light.

to a trifling accident. Thus in a short time there grew up a fast friendship between the two youths which lasted all through their lives.

Time rolled on and Ram, the servant-boy, grew up to be the famous Ram Shastri. From Benares he returned to his birthplace Mahuli. In a short time Ram Shastri became famous for his simple living, profound learning, great piety, independence of spirit and sense of justice. His fame at last reached the ears of the then Peshwa Nana Saheb (Balaji Baji Rao). Nana Saheb was so captivated by his excellent virtues that on the death of Balkrishna Shastri, he made him the Chief Justice of the Maratha High Court of Judicature in 1759.

Though the highest judicial officer of his time he lived a very simple life. He always used to live in Poona He had many assistants in his arduous work, all of whom were great Pandits and virtuous men. In all complicated and important cases Ram Shastri sought the advice of the leading men of the city. Ram Shastri was such an upright man that even the Peshwa feared him. He never spared the guilty, whoever he might be, and at one time he passed capital sentence on the Peshwa Raghunath Rao.

When Ram Shastri became the Chief Justice, Peshwa Madhav Rao was fifteen years of age. In 1761 Nana Saheb died and Madhav Rao became the Peshwa. Madhav had a great desire to improve his civil administration. Ram Shastri helped him in this laudable object and instructed him in all the branches of good administration. But Madhav Rao was a head-strong ruler. An anecdote related of them is equally creditable to the good sense of Ram Shastri and his pupil Madhav. Madhav Rao, in consequence of the conversation of several Brahmins, ha[illegible] time been much occupied in expounding and following the my[illegible]servances which the Shastras enjoin. Ram Shastri perceived that [illegible]pose this practice by ordinary argument would only lead to end[illegible]utes with Madhav Rao, or rather with his associates, but one [illegible]aving come into the Peshwa's presence on business, and found him [illegible]ed in the contemplation enjoined to Hindu devotees, during wh[illegible]her faculties are to be suspended, the Shastri retired; but nex[illegible] making the few arrangements necessary he went to the Pes[illegible]d formally resigned his office, which is politely expressed by inti[illegible] an intention of retiring to Benares. Madhav Rao imme-[illegible]ologised for the apparent impropriety of his conduct the day [illegible] stating the cause which he defended as excusable and praise-

worthy. "It is only so," replied Ram Shastri, "provided you entirely renounce worldly advantages. As Brahmins have departed from the ordinances of their faith, and assumed the office of Rajas, it becomes them to exercise power for the benefit of their subjects, as the best and the only apology for having usurped it. It behoves you to attend to the welfare of your people and your Government: or, if you cannot reconcile yourself to those duties, quit the musnud, accompany me, and devote your life strictly to those observances which, I fully admit, our faith enjoins. Madhav Rao acknowledged the justness of the rebuke, and abandoned the studies which had misled him."*

From the time of Baji Rao I. the Peshwas used to distribute *dakshiná* (दक्षिणा) to learned pandits in the month of Sravan every year. The amount of this *dakshina* varied according to the qualifications of the pandits from twenty to a hundred rupees. Other Brahmans would get two rupees each. Great pandits even from Mithila, Kashi and Rameswar used to come to Poona for this *dakshina*. About five lakhs of rupees were spent for this purpose every year, and one year Balaji Baji Rao spent no less than nineteen lakhs of rupees. The Chief Justice was entrusted with the duty of distributing this *dakshina*. Nana Farnavis used to sit by the side of Ram Shastri with a bag full of coins at the time of the distribution. Once Ram Shastri's elder brother came to take the *dakshina*. He was not a pandit. Nana Farnavis, having recognised him gave Ram Shastri rupees twenty to give to his brother. But the Chief Justice replied,—"No one can claim twenty rupees who is not a Shastri. As my elder brother he is entitled to all respect from me personally, which however I shall show him in private. But if I give away any part of this money to an uneducated man like him, I shall be guilty of partiality and waste of public money. The lea[illegible] he should get the usual allowance of two rupees and no m[illegible] [illegible]ana Farnavis and others were dumb-founded on hearing this an[illegible]er[illegible] Ram Shastri's elder brother had to be contented with those two rup[illegible].

Ram Shastri had also a son Gopal who was as inn[illegible] [illegible] all approach to learning as his uncle. All the efforts of the[illegible] to educate him proved fruitless. Madhav Rao Peshwa once [illegible] to settle an estate on Gopal for his maintenance. Hearing of [illegible] Ram Shastri said one day to Madhav Rao—"Maharaj, what's the u[illegible] [illegible]iving an estate to a fool like him? Give it to a better man and [illegible] money [illegible]tained [illegible]

* T. N. Grant Duff's *History of the Mahrattas* p. 344.

will be well spent. Our Gopal can only be a menial servant of yours for which he can get but his daily meals. I don't think he deserves any better than that." Madhav Rao had to abandon his project for the time. However after the death of Ram Shastri, Gopal (now "Gopal Shastri" !) used to get three thousand and two hundred rupees per year from the royal treasury, granted for the subsistence of the late Ram Shastri's family.

Once he refused to take a *palki* from Nana Phadnavis, only because the bearers of the *palki* told him that it was sent to him by Nana *Saheb.* At that time the word 'Saheb' was not used with the name of anybody except those who belonged to the Peshwa's family. Hence Ram Shastri could not bear to hear any one else called "Saheb." He said to the bearers—"Who gave it ? Nana *Saheb* ? I don't know him. Nana Saheb (late Balaji Baji Rao) died long before. So I can't take it." And he did not take it.

Once in the royal palace a Vaishnavi asked him in the presence of Madhav Rao and other sirdars, "The Shastrakars have said that women in this *Kali Yuga* will eat much, will be unchaste, and such other things; yet they prohibit widow remarriage in this *Yuga*. How is this ?" All were eager to hear what the Shastri would say. But Ram Shastri said calmly, "Mother! what you say is quite right. Really there is no plain answer to this question. But then I think that because all the Shastrakaras were men, therefore we find vile censures of women here and there. Had there been only a single woman among the Shastrakartas, then of course, we would have seen some favourable opinions about the women." And this from Ram Shastri! Had this opinion been expressed by any other man than Ram Shastri he would have lost his head. But it [illegible] because of the selflessness, impartiality and veracity of Ra[illegible] Shast[illegible]t none dared to raise a finger against him.

Sar[illegible]ar Para[illegible]am Bhau Patwardhan was the Brahman commander-in-chie[illegible] of Mad[illegible] Rao's forces. The husband of his daughter, whose a[illegible] w[illegible]s eigh[illegible] died four days after her marriage. Bhau asked the [illegible]a [illegible] Shast[illegible] What do you say ? Should the girl burn in her [illegible]'s fune[illegible]e or take another husband ? What does the Shastri [illegible]t this " [illegible]n Shastri said—"I think, according to the Shastras, [illegible]uld be remarried." A grand *Sabha* of the Pandits was called in [illegible]wa's pala e for the examinatio of this unheard of opinion. All [illegible]dits were of opinion that so far as the Shastras were concerned [illegible]stri was right. Nana Phadnavis collected the opinions of the

Brahmans of Konkan and Kashi. None dared to speak against Ram Shastri, But Bhan, considering it imprudent to go against the *Samaj*, abandoned his idea.

After the murder of Narayan Rao, the fifth Peshwa, through the wicked designs of Anandi Bai and the weakness of her husband Raghunath Rao, the latter become Peshwa. All was quiet for the time being. But the old Chief Justice was making private inquiries to find out the real culprit. After some six weeks he put his hands on some documents which proved beyond doubt that Raghunath Rao was complicated in the murder. Raghunath found that the crime was detected, and avowed his participation in the conspiracy that led to his nephew's murder, and asked Ram Shastri what atonement he could make "The sacrifice of your life," replied the undaunted and upright Shastri; for your future life cannot be passed in amendment; neither you nor your government can prosper; and, for my own part, I will neither accept of any employment, nor enter Poona so long as you preside over the administration."* Ram Shastri was true to his word. He left Poona with his family to Wace. So ended the life work of this venerable Shastri. About his character we shall only quote Grant Duff: "The benefits which Ram Shastri conferred on his countrymen were principally by example; but the weight and soundness of his opinions were universally acknowledged during his life: and the decisions of the panchayats, which gave decrees in his time, are still considered precedents. His conduct and unwearied zeal had a wonderful effect in improving the people of all ranks; he was a pattern to the well disposed but the greatest man who did wrong stood in awe of Ram Shastri; and although persons possessed of ranks and riches did, in several instances, try to corrupt him, none dared to repeat the experiment, or to impeach his integrity. His habits were simple in the extreme and it was a rule with him to keep nothing more in his house than sufficed for the day's consumption."

Indian Yarn in Europe.

Enquiries have been received by the Director General of Comm[illegible] Intelligence, Calcutta, from a number of firms in Europe in reg[illegible] samples and quotations for Indian yarns of various counts and de[illegible]tions. Indeed the very great expansion that has recently taken pl[illegible]

* Grant Duff's *History of the Marathas*, pp. 361, 362.

the export trade in Indian cotton yarns for the United Kingdom and the continent of Europe is one of the most remarkable incidents in the annals of the industry. Over 26,000 bales of Indian yarn have already been shipped to Europe, Turkey and the Levant this year; while forward sales already booked are estimated at 30,000 to 40,000 more. At the outset some anxiety was felt as to how the shipment might be found to turn out in the weaving sheds; but the readiness with which repeat orders are coming is rapidly dissipating doubts on that point. All the evidence goes to show that the trade is already on so good a footing and the Indian yarn already so well-known in the principal European centres that it may be left to take care of itself. The best interpreters of movements in the trade maintain that the new business has come to stay and they point to facts and figures which satisfy them that under normal conditions it will always pay manufacturers in Europe today to buy from India certain classes of yarn which her mills are best fitted to produce.

Swadeshi notes : Industrial.

COTTON MILLS AND HANDLOOMS.

The Pioneer Cottons Mills of India.

The first mill in Bombay was built by Cowasji Davar: that in Ahmedabad was built by the late Ranchhorlal Chhotalal: in Cawnpore that known as the Elgin Mill; and in Calcutta, the one known as old Serampore Cotton Mill.

A Swadeshi Cotton Mill in Bengal.

The Bangal Lakshmi Cotton Mills have declared a dividend of 5 per [illegible] per annum for the first half of the current year.

Further Progress in Weaving Mills.

The [illegible]istna Textile Manufacturing Company Limited, Narspur, is wo[illegible] [illegible]herto with Handlooms of different sorts, country as well as E[illegible] [illegible]. It has received some Power Looms and an Engine and a [illegible] [illegible]rk them. Building is in construction

Yet another Ginning Mill.

[illegible]he Bengal Nagpur Cotton Mill Co. which is a Swadeshi company ha[illegible] established a ginning factory in the Central Provinces (Kawardha S[illegible]te). This will further encourage cotton cultivation in that state wh[illegible]e it has already gained a firm footing.

Huge Profits in Weaving.

In the weaving branch of the Bombay cotton mill industry last year profits to the total of 29 lakhs were reached and it is believed that in the near future this will again show a large increase Merchants are able to sell cheaper and at the same time realise very large profits from the weaving branch which keeps constantly expanding. There are two factors working in favour of the Indian-made cloths one its cheapness, and the other the Swadeshi movement.

Handlooms in Madras.

During the past twelve months the reorganisation of the handloom industry has made considerable progress in the Madras Presidency chiefly in the direction of establishing handloom weaving factories equipped with flyshuttle looms.

The Salem Factory : A Success and an Example.

The Salem Weaving Factory was started in February 1906 by Government and as an object lesson the factory has succeeded in arousing a good deal of interest all over the Madras Presidency in the subject of handloom weaving. A number of youngmen who have been trained at the factory have started a private factory with flyshuttle looms at Salem. But owing to their limited resources they have not been able to cope with the demand. Salem is a centre of weaving business and a large amount of capital has been sunk in the cloth trade there. (The Government Factory is instrumental in giving training to local workmen).

Handlooms at Sholapur : A notable instance of cooperation.

Sholapur is a great handloom weaving centre in the Bombay Presidency. The condition of the weavers was however one of servitude, for the ordinary weaver in India gets his yarn and other material from the village banker on credit, and sells the finished products on terms fixed by the banker who generally takes cruel advantage of the necessities of the weavers. Since 1901, a weaver's co-operatative organisation has been in existence with 300 members, 25 of whom have paid off their old debts and recovered their mortgaged property from the money-lender. This organisation is practically a coo-perative bank which purchases yarn etc. at wholesale rates and retails it on credit to the individual weavers at a small profit. It also advances cash to help the weavers over the slack season taking the finished cloths as pledges. In this way the weavers get their raw materials at reasonable rates and obtain the

best market price for their labour. The weavers were so punctual in the payment of advances that the law was not invoked in a single instance.

Swadeshi notes : Educational.

(1) AN INDIAN SCIENTIST CORRECTS AN ACCEPTED EUROPEAN THEORY.

Srijut C. Venkataraman M. A. of Madras who has been conducting research work on Physical Optics in the Laboratory of the Indian Association for the Cultivation of Science, 210, Bowbazar Street, Calcutta, has found out in the course of his investigation a very serious mistake in Preston's "Theory of Light" which is a text book for M. A. students of the Calcutta University and the same mistake is also found in Edser's "Light." This was communicated to the Editor of *Nature*, the well-known weekly Scientific Journal of England and the whole article has been published in a recent number of that journal with an admission from Mr. Edser that Srijut Raman's correction was perfectly true.

(2) AN INDIAN EXPERT AND HIS BOOK.

"*Hand book of Indian Agriculture*" by Nritya Gopal Mukerjee is a standard work on the subject. It does not profess to be an original work, but as an exhaustive repertory of a vast mass of co-ordinated knowledge on the theory and practice of Indian Agriculture, skilfully arranged and collected from numerous blue-books, Government Reports, Monographs, newspaper and periodical articles, and so forth. Mo[illegible]jee's *Hand book* has no equal in the range of Anglo-Indian literature It is a work of the greatest value to all interested in India's greatest industry.

(3) MANUFACTURE OF SCIENTIFIC INSTRUMENTS.

During the year 1906 the workshop attached to the Indian Association for [illegible] Cultivation of Science in Calcutta manufactured a set of thre[illegible]tems of pulleys, one wheel and axle, a lever with several divi[illegible] and weight (to illustrate the resultant of parallel forces and leverage also) and an eye-piece tube for a three inch telescope to [illegible]y Browning's Spectroscope. Several tools and implements were also prepared from the lathe.

(4) Ekalipi Vistar Parishad : A Far-reaching Movement.

An organisation under the name of *Eka-lipi-vistara Parishad* has been established in Calcutta (85, Grey Street). Its object is to popularise the Devanagri alphabet as the common script for all the vernacular languages of India. The Parishad has also started an illustrated monthly magazine called the *Devanagar*, the main object of which is to print contributions in all the Indian Languages, both Aryan and Dravidian—in one uniform script *viz.* the Devanagri in which Sanskrit is written.

Swadeshi notes : Social.

Help Ourselves.

Some Swadeshi and public-spirited gentlemen of the town of Asansol on the E. I. Railway recently fed and accommodated Indian passengers detained with their families and children during the E. I. R. strike of November, 1907. From an early hour in the morning some gentlemen of the town passed round all the trains and requested the Bengalee gentlemen to come down, have their ablutions and take food. Srijuts Rajendra Nath Banerjee and Surendra Nath Pal of the Pay Office, enquired about children that were suffering for want of milk and distributed about 2 maunds of milk. Srijut Kedar Nath Mukerjee Proprietor, Asansol Stores, brought from the Station about 100 gentlemen with their wives and children to his house and sumptuously fed them. Srijuts Jadav Chandra Ganguly and Pashupati Hazra, timber merchants, made a regular *annachhatra* (अन्नछत्र) and served rice, dal, curry and fish to about 500 persons to all classes of passengers. Srijut Pramatha Nath Banerjee, Proprietor, Simla Trading [illegible]ny, entertained 70 gentlemen among the passengers in his hou[illegible] [illegible]ijut Bama Charan Banerjee, Manager of Messrs. B. Branch & Co. [illegible]ned out the extensive new buildings and barracks recently built by [illegible]em, where about 50 respectable families were accommodated. Srijut [illegible]har Lal Marwari distributed about 3 maunds of *puri* (पूरी) to the passengers.

Within the first three days of the strike more [illegible] and intending passengers who had come from distant [illegible]atch the trains, assembled in the town of Burdwan, E. I. R. [illegible]and needy among them were fed by subscriptions from the public. [illegible]

Important Notice.

The reader will note that we have already issued the September and October numbers of Volume IV. The next two numbers ought to have been the November and December numbers, but we altogether omit them. In order, however, to make up the twelve numbers due for one year, we will prolong the magazine year by two months by closing it in October, 1908, instead of in August. Our excuse is that we have taken time to introduce some new and striking features in the contents of the magazine which are a considerable improvement upon the previous plan.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

Old Series, Vol. XI., No. 4. } CALCUTTA, February, 1908. { New Series, Vol. IV., No. 4.

PART I : INDIANA.

Biological Laboratory of the National College, Bengal: How Specimens are collected:—I.

During the Christmas holidays when I was at home at Narail, an old friend of mine Sreejut Sripatinath Roy, the eldest son of the late Raicharan Babu who was the first hunter of Narail in his time, had killed, I heard, a panther. On enquiry I learned that it was killed by Sripati's youngest brother, Sreejut Manindra Nath Roy. Both brothers are excellent hunters, perhaps the only hunters of Narail; they are the worthy sons of a very worthy father. On talking with Sripatinath I learned that the panther would be unskinned by *chamars* next morning, and then the body thrown away. The idea struck me that if the animal were dissected by me, its internal organs preserved

in antiseptic lotions and the skeleton cleared of its muscles, then it would be a capital specimen for the Biological students of the National College. Moved by this novel idea I again met Sripati who it is needless to say, at once consented to my proposal most gladly, curiously and heartily. He would render me every help he said and would do everything in his power to forward the cause of Biology in our college. Other friends of Sripati, of Monindranath and of myself whoever heard of this were all ready to help me in this new myself, experiment.

From the early hours of Wednesday, 25th December, 1907, I was fully engaged with the help of a batch of young volunteers in the preparation of a very strong effective perchloride lotion. With about 20 ounces of perchloride solution (1 in 5) I started at about 7 A. M. for Sreepati Babu's house.

The news of my idea of dissecting a panther, especially for the use of the National College was received by the simple swadeshi people of a remote place like Narail so cheerfully, and with such feelings of curiosity that on my arrival there I found the panther surrounded by men and women, young men, children and old people. Medical science is the most important for the human race. But it is the least known of all the sciences even in so-called advanced Europe. In India not even one man in 10,000 so-called educated people knows anything of Biology. It was therefore a serious problem for the people of my village to discuss and decide the reason for my intention of dissecting the animal. A hot discussion had already begun as to what I would do with the organs of a panther! Some wise people were very sure that they would be required to prepare some good rare valuable medicine, some suggested they would be sent to "Bilat". Other people could not find any other use for them. When therefore I approached the place I was at once surrounded by these inquisitive people. Srinath's mother, a venerable lady, at once called me into her private apartments and put to me question after question. When I explained to her and to the people congregated there that it would be required for the teaching of boys, she was very glad and very much satisfied. She exclaimed "Even a tiger after all is required for reading! I am so sorry that my sons had killed many panthers, leopards, crocodiles which after being unskinned had been all thrown off for nothing. Henceforward I shall wire to you whenever any other specimen is secured." And true to her words she caused Sripati to send a telegram to us the instant

another panther was killed. *The story of the second specimen is even more interesting. But this in time, not now.** She also told me that two small crocodiles have been interred in her compound, and as soon as these two skeletons would be cleared of all the muscles, fat, and other putrifying parts these would be presented whole and entire to the National College in Calcutta.

On approaching the panther I found that it was a female animal. It was a very strong, beautiful, fully developed stout animal, nearly six cubits long. It was killed two days ago. *Rigar martis* had set in and had not yet left the animal. She was shot at the right fore-limb and at the head. There was not the least bad smell about her. Every one was willing to help me. I had no knife; the hunter Monindra Babu gave me his sharp knife. Another gentleman gave me his Bhutani *dao* or *Bhujali*. I sat at dissection at 8 A.M. With the help of volunteers I finished within 3 hours. After unskinning her, I took out the abdominal organs; the entire diaphragm with the heart and lungs, trachea, desophyns and pharynx also removed. Thus all the muscles were cut off and when the skeleton was cleared it looked very thin, weak and miserable and was so light that I could raise it very easily. I made a strong perchloride lotion of 1 in 500 in a big earthen jar (हाँड़ी), put all the organs into it and covered it with an earthen dish (सरा). I first took the skeleton home with the help of a volunteer, interred it thoroughly well and then after bringing the jar home, glued the dish with flour.

The story of my dissect'ng and preserving the organs of a "Tigress" spread far and wide. Many inquisitive friends came from distant places to see them. I had therefore to reopen and close the dish again and again.

During the holidays I had another duty to discharge for my college. An article from the pen of Sreejut Jagat Prosanna Ray, Zemindar of Samta, off Jadabpur Station, B. C. Ry. entitled "कर्म्मकार द्विजबर." had appeared in the Jessore Patrica. After reading that article every one in our college was anxious to bring Dejabar over here. I being an inhabitant of Jessore, the noble duty naturally fell upon me. I was therefore on my return journey unable to bring the jar with the panther ("बाघेर हाँड़ी") myself. I sent it with my nephew beforehand. It looked like a *hari* of some sweetmeats. Jessore and especially my birthplace Narail

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* A detailed account of this would appear in our next number.—*Editor.*

being famous for *Patali jar*, and the *hari* was naturally looked upon by many to contain a good quantity of it. It was therefore a most enjoyable fun when the two most famous professors of science of the National College on the day of *ekadashi* very earnestly opened the cover of the very tempting *hari* to take some good *Patalis* out of it for their food and found it to their utter surprise full of organs of some "Tiger."

This is the story in brief of my "tiger-collecting." It is needless to say that the National College is meant for the good of the Indian nation. It is impossible to equip the Biological Museum of the College with typical specimens of Zoology and Botany unless we all co-operate. It is therefore our earnest appeal to the gentlemen who will kill a Tiger, a Panther, a Leopard, a Wolf, a Hyæna, a Bear, a Deer, a Rhinoceros, a Crocodile, a Shark, or any other interesting animal not to throw away the body after unskinning the animal, but to give a kind and timely notice to me at the National College to come and secure the organs and skeleton for the College museum.

BIPIN BIHARI CHAKRABARTY, L.M.S.,
Lecturer in Biology.

A Hindu Widow as Ruler and Administrator.

Indian women in public life.

We often hear from the mouths of foreign critics of Indian life and manners that woman in India has always been more or less of a domestic animal, without any tinge of liberal culture or any wider outlook than the narrow circle of the family. But any one who will study the history of the country with unprejudiced mind will find numerous instances of women figuring as saints, warriors, statesmen, philanthropists and leaders of men. Not to mention the women of antiquity, even a cursory glance at our history in comparatively modern times makes us light on such names as Mira Bai of Mewar, Chand Bibi of Ahmadnagar, Durgavati of Jhansi, Rani Bhavani of Nator, Ahalya Bai of Indore and of numerous other widows of Bengal such as Rani Swarnamayi of

Kasimbazar that have not only shown a remarkable ability in the management of the estates placed under their care but also a high-minded liberality in the disposal of the incomes thereof. All these names are household words in the country and there are few even among the illiterate who have not heard of the names of Mira Bai, the queen who became a saint, of Rani Bhavani, the "mother of Bengal" as some Bengali poet has styled her, and of Ahalya Bai the pious princess whose philanthropic undertakings are familiar to every Hindu pilgrim. And it will be our pleasant task in this article to lay before our readers a short review of the life-work of one of these, Ahalya Bai of Indore, and show what an Indian woman could achieve in the sphere of public life only if she were given the position and the opportunity.

Ahalya Bai, the Queen-Regent of Indore.

It was in the troublous times that saw the decline of the Mughal Empire and when the rising power of the Maratha Peshwas at Poona was being threatened by contending factions of the rival houses of Sindhia, Holkar, Gaekwar and Bhonslay, that Ahalya Bai was called upon to rule one of these rival houses, the house of the Holkars of Indore. Born in the year 1735, she was married to the son of Malhar Rao Holkar, the founder of the Holkar family. After the birth of a son and a daughter she became a widow while still in her youth. The premature death of her only son after a short rule of five months compelled her to come forward to save from ruin the interests of the family she represented, and to exhibit in the person of a female that combined talent, virtue and energy which made her, while she lived, a blessing to the country over which she ruled, and has associated her memory with every plan of improvement and just government in the province of Malwa. She elected for the commander of her army and to fulfil those duties which as a female she could not perform, Tukajee Holkar, a chief of the same tribe, but no way related to Mulhar Rao. The divided authority established in the Holkar state, from the day of Tukajee's elevation, had a character which, judgring from common rules was not likely to admit of its subsisting a week; but it remained for above thirty years undisturbed by jealousy or ambition. This reflects great credit on both; but, perhaps, the greatest on Ahalya Bai.

How she ruled her State.

Ahalya Bai's government of the Holkar territories in Central India presents us with few stirring events; but its merit consists in their

absence. The character of her administration was for more than thirty years the basis of the prosperity which attended the dynasty to which she belonged, and which enabled it to sustain its rank during her life as one of the principal branches of the Maratha Empire. Her great object was, by just and moderate government, to improve the condition of the country, while she promoted the happiness of her subjects. She maintained but a small force independent of the territorial militia; but her troops were sufficient, aided by the equity of her administration, to preserve internal tranquillity; and she relied on the army of the state, actively employed in Hindustan and the Deccan, and on her own reputation, for safety against all external enemies.

Ahalya Bai took upon herself the direct management of affairs, and sat every day for a considerable period, in open Durbar, transacting business. Her first principle of government appears to have been moderate assessment, and an almost sacred respect for the native rights of village officers and proprietors of land. She heard every complaint in person; and although she continually referred causes to courts of equity and arbitration, and to her ministers, for settlement, she was always accessible; and so strong was her sense of duty on all points connected with the distribution of justice, that she is represented as not only patient, but unwearied, in the investigation of the most insignificant causes, when appeals were made to her decision.

It appears above all extraordinary how she had mental and bodily powers to go through with the labours she imposed on herself, and which from the age of thirty to that of sixty, when she died, were unremitted. The hours gained from the affairs of the state were all given to acts of devotion and charity; and a deep sense of religion appears to have strengthened her mind in the performance of her worldly duties. She used to say that she "deemed herself answerable to God for every exercise of power," and in the full spirit of a pious and benevolent mind was wont to exclaim, when urged by her ministers to acts of extreme severity, "Let us, mortals, beware how we destroy the works of the Almighty."

A life of prayer, abstinence and labour.

From a very minute narrative which has been obtained of Ahalya Bai's daily occupations, it appears, that she rose one hour before day-break to say her morning prayers, and perform the customary

ceremonies. She then heard the sacred volumes of her faith read for a fixed period, distributed alms, and gave food, in person, to a number of Brahmins. Her own breakfast was then brought, which was always of vegetable diet. After breakfast she again went to prayers, and then took a short repose; after rising from which, and dressing herself, she went about two o'clock to her Durbar, or court, where she usually remained till six in the evening; and when two or three hours had been devoted to religious exercises and a frugal repast business recommenced about nine o'clock, and continued until eleven, at which hour she retired to rest. This course of life, marked by prayer, abstinence and labour, knew little variation, except what was occasioned by religious fasts and festivals (of which she was very observant), and the occurrence of public emergencies.

How she saved her state from foreign attack.

The success of Ahalya Bai in the internal administration of her domains was wonderful. The principles upon which the collections were made and justice administered were remarkable for soundness and equity, and so efficient were those relations which she had established with foreign princes, that her territories were never invaded, except for a few weeks by Ulsee Rana of Udaipur. Among the princes of her own nation, it would have been looked upon as sacrilege to have become her enemy, or indeed, not to have defended her against any hostile attempt. She was considered by all in the same light. The Nizam of Hyderabad and Tippoo Sultan granted her the same respect as the Peshwa; and Mahomedans joined with Hindus in prayers for her long life and tranquillity.

How she kept internal peace and promoted her people's prosperity.

The undisturbed internal tranquillity of the country was even more remarkable than its exemption from foreign attack. This was equally produced by her manner of treating the peaceable, as well as the more turbulent and predatory classes; she was indulgent to the former, and, although firm and severe, just and considerate towards the latter. It is also a matter of credit to her administration that she had the same minister, a Brahmin of excellent character, throughout the whole period of her reign; and her managers were seldom if ever, changed. The fond object of her life was to promote the prosperity of all around her; she rejoiced, we are told, when she saw bankers,

merchants, farmers and cultivators, rise to affluence; and so far from deeming their increased wealth a ground of exaction, she considered it a legitimate claim to increased favour and protection. A rich soucar, Subh Khem Das, died at Seronje without heirs. The local manager of Ahalya Bai demanded three lacs of rupees, threatening, if this sum was not paid, to seize the property for the state. The family desired the widow to adopt a son; but this he peremptorily refused to allow, unless they paid the present, or rather fine, he had demanded. The widow and her nephew whom she wished to adopt, attended by a numerous party of relations and friends, hastened to Mhysir, the usual residence of Ahalya Bai. The latter did not keep them a day in suspense; she removed her manager, confirmed the adoption, and refused even a small present. Taking the adopted child upon her knee, she gave him clothes, some jewels, and a palanquin, and sent him and all concerned back to Seronje, to speak, while they existed, of her goodness and justice.

Like ruler, like ruled.

Another remarkable instance of Ahalya Bai's disinterestedness was related to Sir John Malclin by a minister of the Holkar state. Tuppee Dass and Baranasee Das, two brothers, who were soucars in Kergong died about the same date, without heirs, leaving two lacs of rupees in specie, and two more due to them. Tuppee Das's widow came to Ahalya Bai and proposed to make over to the state the fortune her husband and her brother had accumulated under its protection. Ahalya Bai declined the offer, and advised the widow (if she did not want it) to bestow it in charity, or expend it in public and useful buildings that would do honour to her husband's memory. The advice was taken; and a ghaut, or flight of stone steps, to the river at Kergong with a temple dedicated to Ganapati, still remain as memorials of the manner in which the wealth which Ahalya Bai rejected was expended.

How she dealt with her tributary chiefs.

The tributaries of the Holkar family were, during the administration of Ahalya Bai, treated with an attention and moderation that made delays even in their payments unusual; and when these occurred her indignant remonstrances, which were as sevère as they were just, inspired an awe which hardly ever failed of effect. The numerous

petty leaders of the Rajput tribes, who had from their ability to pillage, established a claim to a portion of the revenue, were almost all brought to fair and amicable terms.

How She Dealt with the Gond and Bheel plunderers.

The settlements of Ahalya Bai with the Gond plunderers on the Nerbudda, and the Bheels who inhabit the mountainous tracts of the province were as happy as her other arrangements; and that they had not complete success, is to be imputed to other causes than her want of vigour or sagacity. She first tried gentle measures of conciliation with this class, but finding them ineffectual she had recourse to a more rigorous system. Several incorrigible offenders were taken and put to death. Such examples of her severe justice were rare; for though she knew well how to inspire dread, when it was necessary, in the minds of the most hardened robbers, conciliation and kindness were the means he preferred; and, while she deterred them from the continuance of a life of plunder by the establishment of posts, she invited them to a better mode of life, by the most considerate attention to their habits. Their ancient right to a small duty on goods passing their hills was admitted; but she exacted, in recompense for her concessions, and for the grants she made them of waste lands, an obligation to protect the roads, and to recover any property that was stolen within their respective limits. There would be no end to a minute detail of the measures of her internal policy. It is sufficient to observe, she had become, by general suffrage the model of good government in Malwa, and her name is considered such excellent authority, that an objection is never made, when her practice is pleaded as the precedent.

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The Fight of the Weak against the Strong: The Wars of Hyder Ali.—I.

To the student of history nothing possesses so much interest as the fight of the weak against the strong, and the rise of nations and individuals, who leave their mark in its pages. Indian history abounds with many such instances. The time has not gone by, when such things would never happen again.

During the eighteenth century India saw the rise of three great military powers :

1. The Marathas.
2. The Sikhs.
3. Hyder Ali.

The two former were essentially Hindu movements, brought in by the oppression and persecution of their Hindu subjects by the Mahomedan rulers, and the third was the rise of a man of genius, a born soldier, who can fitly be classed with the greatest generals of the world.

During the whole of his life-time Hyder Ali was engaged in a constant warfare with the English, the Marathas, and the Nizam, and not unoften he had to fight single-handed, and with crippled resources against all three combined. Although he was worsted several times, and had even to flee for his life, by dint of his genius, he managed to assert his rights, and to get back what he lost. The means which made him achieve this success deserve to be studied very carefully.

He was one of those men who fight, and run away, but live to fight another day. His resources were but limited in comparison with those of his enemies. He had always to keep his own head and a portion of his army intact; he consequently developed the tactics best suited to his purpose and circumstances. It has well been said that no profession grants greater latitude than the soldier's. In all departments of life, the man of genius is restricted, but here a commander of ability makes his own laws and rules of guidance.

The principles of warfare followed by Hyder Ali cannot be better illustrated than in his own words. Col. Wood was following him with a body of English troops, but being unable to draw him into an engagement sent him a challenge to stop and fight a pitched battle with him as it was unworthy of a great prince to fly before his enemies. To this Hyder Ali sent the following reply, "I have received your letter in which you invite me to an action with your army. Give me the sort of troops that you command and your wish shall be accomplished. You will in time come to understand my warfare. * * * I will march your troops until their legs become the size of their bodies. You shall not have a blade of grass or a drop of water. I will hear of you every time your drum beats, but you shall not know where I am once a month. I *will* give your army battle, but it must be when I please, not when you please." The result was that the English army was beaten totally losing all its guns.

It was with the Marathas that Hyder Ali first came in conflict, and there perhaps, learnt to fight them with their own weapons, by adopting those tactics of predatory warfare, which had exhausted the resources of the Mogul Empire, and brought about its downfall.

On war first breaking out between the Marathas and Hyder Ali, a large force was sent against him under Gopal Hari. Unable to meet them in open field he harassed and tired the Mahrattas by incessant and useless marches which completely disorganised their force, and Gopal Hari was compelled to withdraw. Subsequently another army was sent under Khande Rao, who out-manœuvred him. Unable to make any headway against him, he had recourse to that old and oft practised trick of arousing suspicions of treachery in the Commander against his Lieutenant, by means of letters. The result was that Khande Rao left his army and fled in fear of his life. Hyder Ali thus managed not only to extricate himself from a very serious position, but to capture the guns and baggage of his enemies. Elated with this success he made a sudden descent on Seringapatam and captured the place. His next move was against Bednour. Dividing his army into three columns, he attacked it on three sides. The attention of the defenders being thus diverted to different places, and to some negotiations he was carrying on with them, he had no difficulty in easily capturing the place.

RAM CHANDRA PANDIT.

The Exhibition at the Bengal National College.

The authorities of the Bengal National College and School decided, with the opening of the present year to hold an exhibition of the articles, implements, apparatus etc. turned out in the workshops and laboratories attached to the institution in the course of the year 1907. The Exhibition was opened in the college premises on the 2nd of January and continued till the 19th. A list of the exhibits has been printed for free distribution, comprising one hundred and thirty items and giving the cost and market prices of each article exhibited.

The Exhibition was decided on for the purpose of giving the public some idea of the work that is being done in the field of education by an institution which is run by purely national agencies on strictly national

lines. And it seems to have quite fulfilled its purpose. For therein one might see visibly charactered the contents of what goes by the name of National Education and might even get a glimpse of its *future* possibilities, while this concrete and visual presentation has helped more than speeches and writings to remove many misconceptions, and to define many hazy notions that have already gathered round the subject.

We had had our misgivings regarding the interest of the public in the exhibition modest as it was and the subject of National Education generally, but they were totally falsified by the crowds of visitors that began to flock in from the very opening day. And it was particularly gratifying to notice that the visitors embraced men of all possible classes : they included members of the landed aristocracy, of the legal profession, of the medical profession, merchants, engineers, high government officials both Indian and European, Principals and Professors of both government and private colleges, student etc. The number of visitors on a modest calculation has been estimated to be not less than ten thousand. The teachers of the college acted as their guides and interpreters while the students, as usual on such occasions volunteered their services to maintain order.

About the quality of the Exhibits and the success of the Exhibition as a whole, there was a remarkable unanimity of opinion and the majority of visitors were all admiration for the quantity and quality, as also the nature of the work that has been done by an infant institution just above a year old. The Exhibition has already elicited eulogistic editorial comments from the leading Indian dailies and has extorted very favourable notices from even the Anglo-Indian papers like the *Englishman* and the *Statesman*, extracts from which appear in Part III of this number.

The Exhibits were mainly of the following descriptions :

(1) Apparatus for Physics.

(2) Apparatus and appliances for Chemistry.

(3) Free hand Drawing and Painting.

(4) Cardboard work such as Drawing models, medicine cases etc.

(5) Furniture work such as folding tables, almirahs etc.

(6) Drawing appliances such as Drawing boards, set squares, T-squares, Compass etc.

(7 Cutlery.

(8) Engineering wooden patterns such as cranks, brackets etc.,

and appliances, such as callipers, steel squares, hammers, chisels, drills, tongs, anvil, turning tools, bolts, cleaners, trowels for moulding etc.

(9) Miscellaneous, such as candle-stands, inkstands, picture-frames, penholders, office stationery case, gardening tools, swadeshi lamps of an improved design etc.

An impartial estimate of the merits of what the college has been able to do in the very first year of its existence must however take into account the manifold difficulties under which its Scientific and Technical Departments had to labour. The Exhibits practically represent the results of what has been done since July last when the college removed from its old habitation where a workshop was a physical impossibility to its present site where there are grounds that just admit of one. Most of the things on view were turned out without the help of any motive power, which through the cost of time and wastage of skilled labour it involved decreased to some extent the difference between the cost prices of things and their market prices. The want of motive power was most keenly felt in the manufacture of cutlery. Manual labour unaided had to finish the Drawing requisites. In many other cases, besides the want of motive power, that of useful and appropriate machines and appliances was keenly felt. Thus no polishing appliances would be used for the manufacture of fine polished cutlery ; globe-holders for candles, test tube-holders with wooden handles, brass altarafs, the scale pans and the beams of the Physical balance had all to be made without the use of a stamping machine ; the machines that have been used for the finishing of pulleys and wheels were only a screw-cutting lathe and a small pillar-drilling machine ; all the polished work was done with the help of a grinder only that was turned with manual labour ; and so forth.

The Science Exhibits presented some very striking features. The apparatus for Physics were mostly adaptations and improvements and in some cases they showed original design. There was particularly an apparatus for research work in higher optics which is constructed in France *after the design* of the Lecturer in Physics of the college. The chemical exhibits illustrated the following very novel and interesting features :—

1. Utilisation of by-products formerly allowed to run to waste for the production of chemicals for laboratory use, *e. g.*, Zinc Sulphate, which is a by-product in the preparation of Hydrogen ; besides the

Zinc used was taken from the Zinc lining of packing cases in which instruments were ported from abroad.

2 Accumulation of the preparations of Students for laboratory use which are not thrown away: *e.g.*, Nitric Acid, Bleaching Powder, Hydrochloric Acid, Sulphuric Acid, Silicic Acid (from ordinary clay), Sal-ammoniac, Common Salt etc.

3. The use of Indian raw produce for the preparation of chemicals for laboratory use, *e. g*, Potash Carbonate from plantain leaves, Caustic Potash from crude potash obtained from leaves of plants etc.

4. Purification of substances from their natural state: *e. g*, pure fine Crystal of alum made out of alum shale.

5. Utilisation of broken glass materials for making useful apparatus: *e. g.*, broken beakers transformed into water voltametres, fractional broken distillation flask converted into a tube, broken test-tubes into new smaller test-tubes etc.

There were also exhibited one Chemical Balance sensitive to one milligramme, and holding 200 grams; glass discs, test-tubes, bulb-tubes, V-tubes etc., made by glass-blowing by students; and one cryophorus made by an Intermediate or Seventh Standard Class student in his first attempt.

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Swadeshi Notes: Industrial.

Sericulture: the oldest Indian Industry.

General Progress.

Silk-industry or sericulture as it is called is one of the oldest industries of India, but it was a declining industry. Of late there has been a revival of it in various provinces, Bengal, Assam, Kashmir, Mysore and Baroda. During the last five years the trade has almost doubled itself. Madras stands second in the whole of India while Bengal takes the lead.

An Indian Silk Factory.

In Kashmir the silk industry is giving employment to some 70,000 persons. During the year 1905 the raw silk produced in the State

yielded a profit of over Rs. 4 lakhs or 58½ p. c. on invested capital. In 1906 the profit is expected to be larger. The Kashmir Silk Factory is said to be the largest in the world.

Sericulture on the Khasi Hills.

Experiments have proved that the European silkworm can be successfully reared in the Khasi Hills (Eastern Bengal).

Swadeshi Banks in Bombay and Bengal.

In Bombay within a short time two banks have been started and are managed successfully by Indians. Their capital was not only readily subscribed but even over-subscribed. The Bengal National Bank Ld., 10 Hastings Street, Calcutta, recently started in the province is a Swadeshi concern with a registered capital of 50 lakhs, of which ten lakhs or a fifth of the whole of the capital has already been subscribed. It is trusted that the above Bank will be a great factor in the industrial advancement of the country and will considerably help the development and extension of Indian trade and industry. Banking enterprise has made considerable progress in recent years.

The Chief Centre of the Lac Trade.

Mirzapore in the United Provinces is the principal centre of the lac industry in the province as the forests in its neighbourhood are the chief lac-producing tracts: some lac is also produced in the forests near Hardwar. In 1905-6, the exports which go in the shape of finished products like shell-lac and button-lac were valued at 155 lakhs of rupees. During the last three years there has been a rapid growth in the demand for shell-lac and button-lac in the markets of the United States, United Kingdom, Germany and France.

The uses to which lac is put are many. Out of it are made bracelets and bangles for the poorer classes, toys, marbles, pens, sealing wax, ink-bottles, imitation of flowers and fruits. Out of it again are produced a varnish and a polish so much used for furniture and metal ware; it also forms an important ingredient in lithographic ink.

Swadeshi Steamer Companies in Bengal: A great Success.

The East Bengal River Steam Service Ld. is a Swadeshi Company promoted principally by Raja Sreenath Roy and Brothers of Bhagyakul

which was incorporated and registered on the 16th January 1906, and whose business commenced from the 13th April of the same year with the acquired fleet of Raja Sreenath Roy and Brothers, East Bengal. Two more powerful steamers and four big flats were ordered by Raja Sreenath Roy and Bros. and were received in August and September, 1906. Two additional flats are now under construction. The Company has also started a workshop under the name and style of the East Bengal Engineering Works, at Cossipore, a suburb of Calcutta, to repair their vessels and also to do outside work. The Company has declared a dividend of 12 per cent. for the first six months of their working.

Swadeshi affects the Excise Revenue.

On account of the Swadeshi Movement the sale of imported liquor diminished considerably in most of the East Bengal districts. Out of 15 retail licenses granted in 1906-1907 in the district of Backergunge—only two licenses were left in force in 1907. In the Dacca and Faridpur districts remissions were granted, while in Mymensingh, seven licenses were surrendered and were with difficulty resettled at considerably lower fees. Even steamer licenses decreased by six, Messrs. Bird and Co. having taken out a smaller number of licenses for the vend of imported liquors on board their steamers. Even the public women of Dacca, Narayangunge and Barisal took the Swadeshi vow and joined the general movement against the use of foreign articles.

Protective Duties in Travancore.

Travancore is permitted to levy import duties on articles coming from places other than those in British India or in Cochin. For this concession she annually receives from the Governments of British India and Cochin a lump sum of Rs. 40,000.

Printed at the Wellington Printing Works.

Question.

How can Indian students increase their love for their country?

Answer.

(*a*) *By increasing their stock of knowledge of India and Indians.*
(*b*) By learning to act together for some common purposes useful to their country
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) *By helping the cause of education on national lines and under national control.*

The Magazine seeks to promote these four objects especially those under (*a*) and (*d*).

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I: INDIANA.

A Hindu Widow as Ruler and Administration.

(Concluded from our last number.)

What she did for her religion and for India.

The correspondence of Ahalya Bai extended to the most remote parts of India. It was generally carried on through Brahmins, who were the agents of her pious munificence, which was as unexampled as it was unbounded. When the treasures of Holkar came into her possession, she is stated to have appropriated them, by the performance of a religious ceremony to the purposes of charity and good works. She built several forts, and at that of Jamu constructed a road, with great labour and cost, over the Vindhya range, where it is almost perpendicular. She expended considerable sums in religious edifices

at Mhysir, and built many temples, Dharmasalas, and wells, throughout the Holkar possessions in Malwa. But her munificence was not limited to her own territories; at all the principal places of Hindu pilgrimage, including as far east and west as Jagannath in Cuttack, and Dwarka in Gujarat, and as far north as Kedarnath,* among the snowy mountains of Himalaya and south as Rameswaram, near Cape Comorin, she built holy edifices, maintained establishments, and sent annual sums to be distributed in charity. Her principal structures are at Gaya where a figure of herself adoring the image of Mahadeva is preserved in one of the temples; and she is sainted among her own tribe, by its having been placed near the statues of Ramchandra and Sita.

Besides the fixed yearly disbursements which Ahalya Bai sent to support her establishments at the holy shrines of India, proportional, but less sums, were remitted to other sanctuaries. In addition to this fixed charity, she occasionally bestowed other presents and nothing added more to her fame in the Southern regions of the peninsula, than the constant supply of Ganges water, which she was in the habit of sending to wash the sacred images of the different temples. These extensive and pious donations proceeded from a sincere belief in her religion, and a desire to promote her own and her country's welfare by propitiating the favour of the deities she worshipped; and we find in many of her observances and institutions, a spirit of charity which had the truest character of wisdom and benevolence. She daily fed the poor; and on particular festivals gave entertainments to the lowest classes. During the hot months of the year persons were stationed on the roads to supply travellers with water, and at the commencement of the cold season she gave clothes to great numbers of her dependents, and to infirm people. The beasts of the field, the birds of the air, and the fish of the river shared in her compassion; portions of food were allotted to them, and the peasant near Maheswar used in hot days to see his yoke of oxen stopped during their labour to be refreshed with water brought by a servant of Ahalya Bai; while fields she had purchased were covered with flocks of birds, that had been justly, as Ahalya Bai used to observe, driven by cultivators from destroying the grain, on which the latter depended for their own sustenance.

* Captain Steuart when travelling to Kedarnath in 1878 had frequent opportunities of remarking the veneration in which the memory of Ahalya Bai is held in that part of India. There is an excellent stone Dharmasala and a Kund or reservoir of water, built at the expense of that princess, for the accommodation of pilgrims and travellers at the stage beyond Mundul and about 3000 feet higher, where not a vestige of any other habitation is to be found.

How she lost her daughter.

The latter years of the life of Ahalya Bai were clouded by the death of her son-in-law and the consequent self-immolation of her daughter Mukta Bai on the funeral pyre of her husband in spite of her mother's entreaties. For three days Ahalya Bai took hardly any sustenance and remained so absorbed in grief that she never uttered a word. When recovered from this state, she seemed to find consolation in building a beautiful monument to the memory of those she lamented, and there are few modern temples in India of more beautiful and finished workmanship than this monument of maternal love.

Her Appearance and Character.

Ahalya Bai died at the age of sixty worn out with care and fatigue. She was of middle stature and very thin. Though at no period of her life handsome, her countenance is described as having been to the last hour of her existence agreeable, and expressive of that goodness which marked every action of her life. She was very cheerful and seldom in anger; but, when provoked by wickedness or crime, the most esteemed of her attendants trembled to approach her. The mind of this extraordinary woman was more cultivated than most others of her sex,—she could read, and understood the Puranas, or sacred books, which were her favourite study. She is represented as having been singuarly quick and clear in the transaction of public business. Her husband was killed before she was twenty years of age, and after this she, like all Hindu widows never wore coloured clothes, nor any jewels except a small necklace; and indeed, remained amid every temptation, unchanged in habits or character. Flattery even appears to have been lost upon Ahalya Bai. A Brahmin wrote a book in her praise, which she heard read with patience; but, after observing "she was a weak and sinful woman, and not deserving such fine encomiums," she directed it to be thrown into the Nurbudda, and took no further notice of the author. With the natives of Malwa her name is sainted, and she is styled an Avatar, or incarnation of the Divinity. And Sir John Malcolm, the English historian of Malwa, can form no soberer estimate of her character than this: "In the most sober view that can be taken of her character she certainly appears, within her limited sphere, to have been one of the purest and most exemplary rulers that ever existed; and she affords a striking example of the practical benefit a mind may receive from

performing worldly duties under a deep sense of responsibility to its Creator."

Biological Laboratory of the National College, Bengal: How some specimens are collected:—II.

In my first account I said that Sripati Babu, my class-fellow promised to inform me timely in case any fresh panther was bagged. Early on the 10th January I got a telegram from my faithful friend that another panther had been killed. It was the second week of our College Exhibition. I was fully engaged with the management of the Biological exhibits. So I could not make time to go to Narail to dissect the animal. I took permission from my superiors to send two students to the spot and wired to Sripati to the same effect. The students were very enthusiastic about the matter. They were supplied with a proper quantity of Formaldehyde spirit, dissecting instruments and other requisites and started that very night for Narail—a place quite unknown to them.

The night was very cold, the train stopped at the destined station at about 3 A. M. The two young men were heavily laden with their implements; there could not be got any coolie in that out of the way station, moreover the place was quite strange to them. But their enthusiasm overcame all these difficulties. After walking two miles in the dark they reached the river Bhairab and secured two comfortable seats in a country boat. It was nearly ten o'clock next morning when they reached Narail—10 miles from the railway station. As the place was quite unknown to the students it was previously arranged that they should stop at my own house where my brother would help them in every possible way. Immediately after reaching my house the students accompanied by my brother went to Sripati Babu's house. This second specimen was also a young she-panther a little smaller than the first one. It was on the fourth day after the hunting. and decomposition had already set in; the time was mid-day, the boys were tired. So they could not dissect the animal on the spot. Sripati with his characteristic generosity allowed them to take the animal wherever they liked. The students with the assistance of my brother tied the four legs by a rope; a long bamboo rod was passed under, my brother carried one end of

the bamboo on his shoulder, the students held the other end. By this means the dead body was carried to our house. After the dinner the animal was taken in the same way to the beautiful open maidan of Narail, just west to the famous Narail College. It was a market day. The novelty of the spectacle had drawn together a great number of people, mostly consisting of illiterate simple country-folk. The suppressed discussions about the meaning of the "tiger-dissection" were highly excited, varied and amusing. The college being closed, the students also gathered in great numbers. In presence of this motley congregation the two students dissected off most patiently and carefully the already putrefying, stinking body and preserved all the organs including the skeleton in the strong formal dehyde lotion. The booty being very big a tin canister was brought from the local bazar, and all the parts secured in it. The tin case was so carefully packed by my brother with the assistance of the students that it looked like a fine case of *pataligoor.* But a bad smell very different from that of the delicious *goor* began to come off occasionally inspite of the strong lotion. The package was heavy into the bargain. So it was thought advisable to return by steamer instead of by the land route which required the assistance of a cooly. No cooly was anxious to touch such an undesirable load. So they caught the steamer which touches the shore very near to our house. The steamer-journey is a tedious and roundabout one. They stopped at Daulatpur and in the evening caught the down express which reaches Calcutta at 10-30 P. M. In the train however the occasional bad smell emitted from the valuable booty gave the students much trouble. The stinking smell might give rise to suspicion: the tin-case might be thought to be full of some murdered corpse instead of pataligoor, and the police might thus embarrass them in a thousand ways. So after consulting each other the clever students put the valuable pack near to the latrine—the smell of the panther might be taken for that of the latrine. In this way they carried the panther minus her skin and muscles into the college at about 11 P. M. on the 15th of January last. The animal was fully dissected, secured, labelled and exhibited the next day, and it still remains in that condition. The skeleton is being dried and is now nearly ready This is a rough outline of the history of the second specimen of a panther in the Biological department of the National College of Bengal.

I may mention here that I got a telegram yesterday from my brother at Narail that another bigger specimen had been secured. I am just

going to-night on this excursion with two of my students. In conclusion I submit my humble petition to the generous public at large about giving us timely intimation wherever any wild animal—tiger, leopard, panther, bear &c. or any crocodile, shark, *shisu* &c. is killed. We shall dissect the animal ourselves and bring here all the organs including the skeleton —things which are so useful to us and which are thought to be so useless by others that they are always thrown off.

BIPIN BEHARI CHAKRABARTTY, L. M. S.,
Lecturer in Biology.

The University of Nadia.*

The Nucleus of a University at Nadia. (About 1450 A D.)

During the Mahomedan rule from 1203 to 1757 A.D., Nadia became the greatest centre of Hindu learning in Bengal. In the 15th century A.D. the nucleus of a University was formed here. It is not known how much aid was directly given by the Mahomedan rulers towards the formation of this University but it cannot be denied that they having expelled the Buddhists from the corners of Bengal and having stood as safe-guards against all foreign invaders, enabled the Brahmans to lay the foundation of this new University on strictly orthodox Hindu principles.

Before the rise of the Nadia University in Bengal there were two famous Universities in Behar, *viz.* the Buddhist University of Vikramasila, and the Brahmanic University of Mithila. Vikramasila is said to have been burnt and destroyed by Bakhtiar Khilji about 1203 A.D. when he marched from Behar towards Nadia while the glory of the University of Mithila was extinguished by the energy of the rising scholars of Nadia. Mithila, which was a principal seat of Hindu learning in the 14th century A.D. was the resort of a large number of students who flocked there from all parts of India to study specially the Nyaya philosophy (Logic). Knowing her importance Mithila guarded with extreme care and even jealousy her own teachings and did not permit any student to take away any logical book or even the notes of lectures delivered there. Students were allowed to go away only with their diplomas. This caused a great disadvantage to the study and teaching of Logic outside Mithila. This great inconvenience was at last removed by Vasudeva Sarvabhauma of Nadia.

Vasudeva Sarvabhauma. (About 1450-1525 A.D.)

Vasudeva was born at Nadia in the middle of the 15th century A.D. His father Mahesvara Visarada gave him a sound education in Sanskrit

* Adapted from Mahamahopadhyaya Satis Chandra Vidyabhushan's articles on the subject.

grammar, literature and jurisprudence. With a view to prosecuting his studies in Logic (*Nyaya*) Vasudeva, while about 25 years old, went to Mithila where he was admitted into the academy of Pakshadhara Misra the foremost logician of the place at that time. After finishing his studies in Mithila he was subjected to a difficult test called *Salaka-pariksha* "Probe-examination" in the course of which he had to explain any leaf of a manuscript that was pierced last by the probe while it was penetrated into the manuscript. One by one he explained one hundred such leaves and his teacher was so much pleased that he conferred on him the title of Sarvabhauma.

Logical Works brought to Nadia.

Finding that the Professors of Mithila did not allow outsiders to copy their works on Logic, Vasudeva committed to memory the *Tattva Chintamani* and the metrical portion of the *Kusumanjali* and being afraid that his life would be in danger on the way back frow Mithila, he on the pretext of coming to Nadia went secretly to Benares where he for some time studied the Vedanta philosophy and returned home at the close of the 15th century A. D.

The First Academy of Logic in Nadia.

Having transcribed the abovementioned two works from memory Vasudeva set up the first great academy of Logic in Nadia where students flocked in large numbers. He had four distinguished pupils, *viz.* Raghunath Siromani the highest authority on Modern Logic, Raghunandana the founder of the Bengal School of Hindu law, Krishnananda Agama-Vagisha the first expounder of Tantras in Bengal and Chaitanya the founder of Vaishnavism in Bengal. In his old age Vasundeva is said to have accepted the Vaishnava tenets preached by his pupil Chaitanya. He passed the closing portion of his life in Orissa where he was patronised by king Gajapati Pratapa Rudra about 1520 A. D. He was the author of a work on Logic called *Sarvabhauma Nirukti.*

Though an academy of Logic was thus for the first time opened out of Mithila and schools of it gradually multiplied in the heart of Bengal, all was not gained. It yet remained for the academies of Nadia to acquire a University character and authority. To procure that power for India, it was necessary that a representative of it should vanquish the teachers of Mithila in philosophical controversy. That honour it was reserved for the genius and patriotic perseverance of Raghunath Siromani to win for his country.

Raghunath Siromani.—(1477 A.D.—1547 A.D.)

Raghunath was born in Nadia about the year 1477 A. D. While he was about 4 years old he lost his father. His mother supported him with the greatest difficulty. While a boy of five years Raghunath once at the order of his mother had to fetch fire from the academy. He did not take with him any

vessel for carrying fire on. Accordingly when a student in the academy offered him a spoonful of blazing charcoal, Raghunath instantly picked out a handful of sand on which he asked the charcoal to be placed. Vasudeva Sarvabhauma being astonished at his marvellous presence of mind and thinking that some extraordinary work was reserved to be done by him, took up the entire charge of maintaining and educating the boy. While Raghunath began to learn the consonants he used to ask why *k* (क) should precede *kh* (ख), and his teacher had to explain to him the rules of phonetics and grammar along with the alphabet. After finishing grammar, literature, lexicon and jurisprudence, Raghunath began assiduously to study Logic under Vasudeva Sarvabhauma and discussed with him the knotty points of that branch of learning. He used sometimes to sit in deep meditation on problems of Logic under banyan trees in the neighbouring field which he did not quit until his doubts were cleared. Soon he surpassed his teacher in many respects, and demonstrated the worthlessness of the latter's commentary on Logic. To exact a charter for the academy of Nadia to confer degrees, Raghunath went with the permission of Vasudeva Sarvabhauma to Mithila in the disguise of a pupil and entered into the academy of the famous Professor Pakshadhara Misra who was still alive. Raghunath who was blind of one eye was ridiculed by the students of the academy thus :—

"Indra is thousand-eyed, Siva is three-eyed, all others are two-eyed, verily who art thou one-eyed ?"

Charter obtained by Raghunath for Nadia to confer degrees.

However getting admittance into the academy Raghunath very soon demonstrated his own worth and was promoted to the highest class. The teacher found him a hard pupil to deal with, and many were the controversies the brilliant pupil carried on with him. Matters soon came to a crisis. One day in the course of a hot and protracted disputation before all the numerous students and doctors, the renowned teacher, foiled and exasperated, insulted his brillant pupil polemic with the savagery of a schoolman. Raghunath's nature rebelled against the treatment he had received—treatment undeserved by him and unworthy of the teacher. Brooding in silence over his wrongs, Raghunath's proud nature proposed vengeance on his adversary, teacher no longer. That very night armed with a drawn sword he went and hid himself in Pakshadhar's house. At midnight thinking the moment opportune, he went up the stairs and looking about descried Pakshadhara lounging on the terrace with his wife at his side. Raghunath staggered in his fell purpose. It was a most glorious night in autumn when the full moon was shining in all her glory. The sky was serene and transparent and all nature was hushed. All were happy save the two unfortunate logicians—one brooding sadly on

the imminent loss of his reputation and the other sorely anxious to achieve a glory for himself. The young murderous logician was perplexed for a while but instantly rushed in fury from his hiding place towards the couple. Suddenly he stopped. He was no hardened old sinner. He paused to listen. As the teacher and his wife were gazing at the full moon the wife admired her beauty and asked her husband saying: "My Lord! is there anything so bright as this grand queen of the night?" The teacher replied: "There is one thing my dear, which is quite as bright and more so; I was all the whole evening thinking of such a thing; there has come from Bengal a young logician who has for some time been a difficulty at Mithila. He has this morning vanquished me by an obstinately conducted argument. His intellect, in my opinion, is more luminous than the full moon herself." Raghunath overheard this conversation. The sword fell from his involuntarily opened palm, and he came and fell at the feet of his startled teacher. Pakshadhar forgave him and embraced him warmly and at the next morning before the entire academy confessed himself beaten by the young Bengali logician. The confession in fact entitled Raghunath to confer degrees. His triumph took place about the year 1503 A.D. from which the foundation of the University of Nadia is reckoned On his return he established a college at Nadia. He died about 1547 A. D. at the age of 70 years.

A Striking Example of Organised Work among the Students and Young-men of Bengal.

The Ardhoday Yog Organisation.

Some of the greatest of Hindu religious gatherings are those that take place on the occasion of what may be called "the bathing festivals." Most of these festivals are regulated by remarkable phenomena in the heavens, and at every eclipse or *Sankranti* may be seen hundreds and thousands of devoted pilgrims crowding to the banks of the Ganges and other sacred rivers anxious to have a dip in the holy waters which will wash away their sins and purify and strengthen their spirit. But perhaps the greatest of these bathing festivals is that which is observed on the occasion of what is called the *Ardhoday Yog*, which depends on a conjunction of heavenly bodies that happens but 4 or 5 times in a century. This greatest and rarest of bathing festivals happened to fall this year on the 1st of February after an interval of seventeen

years. Pilgrims from all parts of India gathered on the banks of the Ganges and its principal branches The famous temple of Kali being situated in Calcutta, the people as a rule prefered to come to Calcutta or rather Kalighat instead of going to any other place on the banks of the holy river. At the time of the last Ardhoday Yog in 1891 there was a horrible sight in Calcutta The pilgrims had to endure every possible difficulty. Instead of receiving protection from the police the pilgrims were put to all sorts of oppression so that constant complaints of bribery and extortion from the poor and ignorant pilgrims were made against the police. Husbands lost their wives; mothers lost their children. People died in hundreds and in many cases the bodies were not even cremated. The official estimate of the number of deaths that occurred was no less than 3000.

Anticipating all these troubles and difficulties, the citizens of Calcutta on the present occasion started on their own initiative an organisation of students and youngmen called the Ardhoday Yog volunteers with a view to aid the pilgrims that would flock to the city. They asked no help from outside. Only a week before the holy day the names of the volunteers were enlisted in three different centres under a central Ardhoday Yog Committee. About four thousand and five hundred volunteers were enrolled and were led by a number of captains.

The volunteers were divided into three main divisions; the general, the medical and the volunteers attached to the ambulance and cremation corps. Each of these three great divisions were again divided into two battalions, the one being posted at the ghats and other fixed centres and the other formed into patrolling parties. The general volunteers were all kept in charge of the *ghats*, the railway stations, the temple of Kali and the principal tramway junctions Patrolling parties were placed at all the approaches of the *ghats*,—the Chitpur Road, the Strand, Harrison Road and the Howrah Bridge. A band of volunteers numbering about one hundred was given the duty of acting as orderlies to the inspecting officers. The Medical and Ambulance corps were also similarly divided. The Ambulance volunteers ran about as *dooly*-bearers with their ambulance *doolies* and picked up the wounded and those suffering from sunstroke or heat apoplexy.

At the Ghats.

At the bathing ghats the volunteers were divided into two sections,

i.e., those who kept watch and ward over the pilgrims and those who helped the pilgrims in the actual work of bathing. Young volunteers hardly out of their teens with their *dhooties* closely packed up with *gamchhas* stood with folded arms like statues on pontoons and jetties and over buoys watching with eagle eye, the vast mass of humanity. If any person had gone beyond his depth or showed signs of fainting they immediately plunged into the muddy stream like the Arab boys of Aden and saved the lives of many a drowing pilgrim. It is wonderful to relate that not a single soul got drowned or felt any inconvenience. The paths leading to the *ghats* were divided into two parts, one for the females and the other for males.

The ghats were again sub-divided into four parts, *i.e.* two for egress and two for ingress. The arrangements were so perfect and the volunteers were so watchful that even very highly placed police officers were not allowed to approach the section reserved for the ladies. The arrangements at Nimtola ghat and some of the adjoining ghats were almost perfect and extorted praise even from the chiefs of the Calcutta Police. At Babu Ghat the rush was very great. At first the up-country men could not be easily induced to get into the regulation of the volunteers and consequently there was some amount of elbowing and crushing. But when they discovered that the volunteers and the volunteers only could manage the crowd, they yielded to the superior organisation and pluck of our brave boys and then order was restored.

At Kalighat.

Here is the famous temple of Kali. Each pilgrim who came to Calcutta would never return until he saw the image of Kali at Kalighat. So there was always a large rush of pilgrims at this place. Here also the arrangemente were completely successful.

The general body of the volunteers were posted in places where they were likely to be serviceable to the pilgrims. For instance, each Kalighat Basti where pilgrims were packed was, in the charge of one or more volunteers Their duty was to advise against overcrowding, and insist on keeping filtered water for drinking purposes. To prevent annoyance by pilgrim-brokers or hard bargains by lodging-house-keepers their method of bringing about a settlement was pure and simple intercession on behalf of the pilgrims or getting influential *Shebaits* to effect a settlement.

The staff of the Kalighat Captain had collected all the people who had got detached from the parties. They were given quarters and messages were sent to the different lodging houses. "I found the people" says an eye-witness, "coming into his office and claiming their lost relatives. On receiving assurance from the missing person that the enquirer was his relation or guardian he would be allowed to go with him." The cases where the people had missed their way and were taken to the addresses they gave were much more numerous. Besides all this worrying work the Captain had to make arrangements for the meals of those volunteers who had come from Calcutta and could not return home for dinner. All bazar food was interdicted so far as volunteers were concerned. So the Captain's wife had to cook food for those who were told off for night work. The same eye-witness also relates that he was told that she had cooked for 16 people during the day and at night she had to cook for 36 or more, and that food for 300 volunteers had been served on Saturday. So it must not be supposed that our ladies are not doing their share of work in this our national awakening in every sphere of life.

At Railway Stations.

Both at the time of coming and returning, the pilgrims received every necessary help from our young boys who went to the railway stations in bands and under leaders chosen from themselves. On account of the constant watch of the volunteers the railway officers could not harass or blackmail the people in any way. If person were lost, the volunteers would shortly find him out The people had got so much faith in the volunteers that they even sent the volunteers to purchase tickets for them.

Tents were put up at Baligunge Railway Station and in North and South Kalighat at noon on Friday. At the Baligunge Railway Station 180 volunteers were working in 4 batches of 25 each. Their times of work were from 2 P. M. (Friday) to 5 P. M. (Saturday.) Their duties were to meet the pilgrims as the pilgrim specials steamed into the station and then direct them to Kalighat. It may well be imagined what it means for parties of pilgrims from the Mofussil who knew nothing or very little of Calcutta and its suburbs to be landed in the middle of the night at the Baligunge Railway station. The hackney carriage-walas had been demanding Rs. 8 to 10 for a fare to Kalighat. Our boys got a Municipal officer down to the station and

got him to fix the rate at Rs 2 and sometimes less by offering to escort the pilgrims to Kalighat if the *ticcawallas* would not go. There were many pilgrims who could not afford even that fare and our boys had actually to escort parties at dead of night. At every crossing between Baligunge and Kalighat they had posted men to direct pilgrims.

At Baliaghata another Railway Station, 48 volunteers worked in four shifts from 2 P. M. (Friday) to 5 A. M. (Saturday) and helped nearly 200 pilgrims. Outside Sealdah Railway Station volunteers were doing similar work. At Chowringee corner (Dharamtalla) a number of volunteers did very hard work all day in the sun helping pilgrims to change tramcars and take the right cars.

Medical Help.

There was no paucity of medical help. Besides the young medical students a number of professional and highly qualified medical officers made arrangements for medical relief in nine different places of Calcutta. The chief of the Medical corps, Lt. Col. Mookerjee arranged with the temporary Municipal Hospital that our volunteers would report every case of cholera to the Hospital staff and help them in removing the patient and disinfecting the house where tho case occured. At 8 P. M. on Sunday when an Inspector went to inspect Kalighat work, a message of a cholera case was brought to the enquiry camp in Nepal Bhattacharjee's Lane. Immediately the officer in charge sent a messenger to obtain stretchers and men from the Municipal Hospital and another messenger to one of our own medical staff to come up with four medical volunteers. It was very gratifying to find that both medical volunteers and Corporation Hospital staff with *doolies* were soon at the enquiry office. They were then sent off to the lodging where the case had occurred soon after a volunteer rushed in and reported that the cholera patient was dead The Hospital *dooli* bearers had gone back and that three sturdy men were required for removing the body for cremation. The deceased had only one relation with him and he could not carry the body unless three more helped him The Captain asked who would go. A number of men came forward and he selected the first three.

In the Moffussil.

Tribeni (Magra), Naihati, Nabadwip, Chakdha, Chinsurah, Kalna and other villages on both sides of the Hooghly had their own volunteers and relief system. But a body of medical volunteers had to be sent up to *Tribeni* and Naihati and they did yeomen's service there. It may be safely said that owing to this volunteer movement there has been no outbreak of any epidemic disease in any of these places. This is a great triumph of national or popular organisation.

The Volunteers.

The spirit of discpline displayed by the volunteers and their implicit

obedience to orders even at dead of night is highly commendable. They were asked to avoid all causes of friction in this work of philanthropy and it is a pleasure to relate that not a single case of even incivility has been reported against them. The police constables, the station staff and others, all appreciated their good services and all we are working harmoniously side by side.

The arrangement was so good that even the police authorities and the Anglo-Indian papers who are not at all friendly to the volunteers could not but praise them on this special occasion. The *Indian Daily News* wrote on February 3rd 1908: "The arrangements at the *ghats* and their approaches, at the street crossings and other small centres, made by the volunteers organised by the Yoga Committee were simply admirable. The volunteers did yeoman's service, and the Yoga passed off without any hitch—only one or two reports of accidents having been received The credit is largely due to the volunteers. Bands of young men with badges on their breasts were seen regulating traffic, making way for females, escorting them to the ghats and leading helpless and old pilgrims male and female in and out of the rush. In very many cases they escorted pilgrims, especially the new arrivals, to their places of abode and whatever public spirit and self-sacrifice could do, was done to secure the convenience of the pilgrims."

The *Englishman* wrote on the same date:—"It must be admitted that on this occasion the presence of the volunteers proved of very great benefit. * * * They mingled freely in the crowd and earned the gratitude of the poor illiterate pilgrims by advising, assisting and finding them."

The *Statesman* wrote on Feb. 2, 1908: "The plans have so far worked satisfactorily a result to which the excellent work of the National and Medical volunteers greatly contributed."

The *Empire* wrote on the 3rd February, 1908: "Everyone who visited the neighbourhood of the bathing ghats yesterday will endorse the tribute paid by our special representative to the conduct of the Ardhodoya volunteers. They were everywhere conspicuous by their badges, their long puggrees and their staffs of office, and they did their work with a decided and businesslike civility that re-called the best traditions of the policeman at a London crossing. "Ohne Hast, ohne Rast" was their watchword, and they kept the crowds circulating in an admirable manner. Nor was their courtesy confined to their own countrymen, for even the down-trodden. European experienced nothing but agreeable treatment at their hands."

Sir Andrew Fraser Lieutenant-Governor of Bengal in a recent speech declared:—"We had the great 'Ardhodaya Yoga' festival in Calcutta, to which crowds came from the interior. They were large crowds A number of men, principally youngmen: volunteered to assist the pilgrims in any way they could. They offered to do this in place of the police. They were of great assistance to many pilgrims, especially old people and strangers in Calcutta; and they received the cordial acknowledgments of the Commissioner of Police and of the Government."

Swadeshi Notes : Industrial.

An Outcome of the Swadeshi Movement.

A Swadeshi Company under the name of Rangpur Tobacco Company has been formed at Rangpur in North Bengal with the most recent and up-to-date machinery with a view to stop the drain of national wealth by importation of foreign tobacco into the country in the shape of cigars, cigarettes etc. During the period 1901-1902 to 1903-1906, cigarettes and cigars valued at over 103 lakhs were imported into Bengal alone; while in 1905-06, Rs. 45 lakhs worth of cigarettes which is an increase of 25 p.c. on that from the previous year was imported into Bengal. Rangpur is a large tobacco-growing district and experiments made in the demonstrative firm and by private persons with seeds imported from Greece, Sumatra, America and other places have shown that the best varieties of tobacco can be grown in the district. The registered capital is one lakh of which one-half has already been subscribed privately and the other half has been placed before the public. Another notable feature of the company is that their bank is a Swadeshi concern—the Rangpur Loan Office which enjoys a high reputation in the District.

Indian Match Factories.

A Match Factory is going to be started at Mysore. Vinayak Gonesh Joshi of Poona has obtained certain concessions from the Mysore Government, such as free timber, free land and fuel for opening a Match Factory there. The capital required is less than half a lakh.

Another Match-manufacturing Factory under the name and style of "Bande Mataram Match Factory" has been started at 38 Russa Road by the Hon'ble Dr. Rash Behari Ghose, under the management of Messrs. P. C. Roy and H. P. Ghosh, who have returned home from Japan after learning the trade. The matches turned out by this new factory compare favourably with those imported from abroad, and are in no way inferior to those imported from Japan. Fairly decent matches (both safety and friction) are made by the Gujarat Islam Factory at Ahmedabad. There is also a factory at Korah near Bilaspur, C. P.

Successful Beginnings : A New Industry in Bengal.

Two flourishing pottery works have been started in Calcutta with a view to work the industry on an organised basis. That owned by the Maharaja of Cassimbazar is located in Manicktola and placed under the supervision of Srijut Satya Sundar Deb who has had a successful training in Japan. The other is the Bengal Pottery Works Ld., a joint stock concern and is located at Baranagore a suburb of Calcutta. Both are turning out the most serviceable and popular articles of everybody use. The material for pottery works is to be had near at hand from the Sonthal Provinces and the supply has been found quite up to the mark

The Umbrella Industry :- An Opening for Swadeshi.

The use of cotton umbrellas has rapidly developed within the last twenty years. The tendency in recent years under the influence of the Swadeshi Movement has been to import umbrella fittings in larger quantities and fewer finished umbrellas. The industry of manufacturing umbrellas out of imported fittings seems to be a promising one. It would be desirable that these fittings instead of being imported should be turned out by the existing iron-works here.

Dhobie's Soap : the Present State of the Trade.

The manufacture of country Dhobie's Soap is carried on in all large towns in the United Provinces There is practically no foreign competition. The chief materials are *Mahua* oil, tallow, and *Saji* all obtainable in the province. Fatehpur, where the industry is in the hands of Musalmans at one time exported very large quantities of dhobie's soap to Calcutta and Bengal. New country soap factories have been established at Calcutta and Dacca; consequently the exports from Fatehpur have declined.

Manufacture of Toilet Soap in Northern India.

Two small soap factories have been established at Meerut by Indian gentlemen and the Vaishya Trading Company of the same place advertise cocoanut-oil soap. The Kaiser Soap Factory at Cawnpore has some machinery and improved tools. The North-Western Soap Company at Meerut is a European Company.

Manufacture of Varnish.

The use of spirit varnish is rapidly extending in India. The Mahua flower is a good and cheap spirit base and consequently industrial alcohol could be manufactured out of Mahua which in combination with shell-lac will turn out spirit varnish. Mahua trees abound in the forests of Mirzapur (U. P.) and the adjoining districts of Bundelkhand.

Bee's Wax : How it is gathered and used.

In the Madras Presidency the district of Coimbatore is a large centre of wax trade. Bee's wax is a valuable commodity. Candles are made of it, which give out an excellent light and are free from the greasiness and smell of tallow candles. The hilly regions from Ganjam to Cape Comorin are the abodes of the wild bees. The custom now in vogue is to take a burning torch near a hive, drive the bees out by this old fashioned method and then collect the honey and wax, while several hundreds of bees perish during this primitive operation.

Indian Timber in Foreign Lands.

The Forest Department in Mysore have arranged to send large quantities of superior Mysore timber to Egypt every year The first consignment sent last year fetched good prices and Mysore forests are being exploited for suitable timber for continued export.

Question.

How can Indian students increase their love for their country?

Answer.

(a) *By increasing their stock of knowledge of India and Indians.*

(b) By learning to act together for some common purposes useful to their country.

(c) By helping their countrymen in creating a demand for their manufactures.

(d) *By helping the cause of education on national lines and under national control.*

The Magazine seeks to promote these four objects especially those under (a) and (d).

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

NEW SERIES

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I: INDIANA.

The Part Played by Indian Ascetics and Men of Religion in Indian Politics: A Short Historical Review.

The All-round Scope of Indian Sadhuism.

India is pre-eminently a land of temples and shrines, of fairs and pilgrimages, of saints and ascetics. A European observer of Indian life and manners, remarking on this special characteristic of the land and the people, says :-

"Very different indeed from the business-born ideals of the West is the hero-type which for ages has drawn the admiring homage of India and the Far East. The covetous Westerns may have their eyes riveted

with greedy appreciation upon the bejewelled Rajahs of India and their barbaric pomp, but, it is the ascetic profession that time out of mind has been of pre-eminent dignity in the eyes of the Indian *people*. The quiet inactive recluse, the retired ascetic detached from the world and its petty rivalries, has since the earliest ages occupied the very highest place in the national esteem - a fact which speaks volumes for the condition and psychology of the Hindus, because, as Carlyle has said,—'The manner of men's Hero-worship, verily it is the innermost fact of their existence and determines all the rest'."

But if Sadhuism is thus recognised as the hero-type of the Indian race by even the superficial observer of Indian life, it is also at the same time liable to be hopelessly misunderstood. *Sadhuism* is not a life of egotistic indifference or of mere blank inactivity as it is sometimes supposed to be, but is a visible embodiment of the life of the spirit, of the life governed solely by the highest ideals, and the uplifting of common humanity is as much, and even more, the care of the ascetic saints of India as of the greatest philanthropist that the West has produced. If we only recount what *Sadhuism* has done for India, we shall see that instead of being burdens on the community at large, as the Sadhus are commonly regarded to be, they are some of its greatest benefactors. On the religious side it has tended to keep before men's eyes, as the highest ideal, a life of purity, self-restraint, and contempt of worldliness ; it has maintained amongst the laity a sense of the righteous claims of the poor upon the charity of the more affluent members of the community ; and, by the multiplicity of the independent sects which have arisen in India, has engendered and favoured a spirit of tolerance which cannot escape the notice of the most superficial observer. In its social aspect *Sadhusm* has, in spirit and practice, always tended towards the recognition of the divinity that resides in all men, irrespective of caste and creed. And politically, *Sadhusm,* through the perennial wanderings of the ascetics over the length and breadth of the land, has tended to preserve a certain homogeneity throughout India, and, so far, has been acting counter to that tendency to fission and disintegration which is natural in such a vast country of many languages and races.

Sadhuism as a Direct Influence in Society and Politics.

But these services rendered by *Sadhuism* to the cause of social and political progress are attributable, one might say, more to its indirect

influence than to any direct conscious aim on the part of the *Sadhus* themselves, and that the only services directly rendered by them are in the sphere of religion. In one sense no doubt this is true, but then the religion of the Hindus is rather the rule that governs the daily life of the people in all its departments, than a mere theological creed or formula, and political or social aims form as much a part of religion as mere prayer or penance. And the *Sadhus* of India, while constantly keeping before men's minds the highest ideal of *Nivritti* (निवृत्ति) as the ultimate goal of human existence, insist no less on the due performance of worldly duties, the स्वधर्म, and the समाजधर्म, as a means towards the attainment of this highest *dharma* ; and, where the need has arisen, when anarchy has threatened the land, and the withdrawal of State protection has jeopardised the *dharma* of the people, then have these ascetic saints urged on the people in no uncertain voice the paramount duty of practising what may be called their political *dharma,* and have even sacrificed their own lives in thousands on the field of battle.

Alexander and the Indian Sadhus.

We need not go to the days of the *Bhagavadgita* and of the great battle on the plains of Kurukshetra for an instance of a *Dharma-yuddha* (धर्मयुद्ध) fought under the inspiration of a religious exhortation. From the days of Alexander the Great down to the advent of the British, throughout the whole period we have chosen to regard as the strictly authentic period of our history, there are numerous instances of this direct interference of religious ascetics in political matters. When Alexander proceeded from Taxila on his march to the Hydaspes (Jhelum) it must not be supposed that he had only to encounter the opposition of the Indian mercenary troops, some of the best soldiers to be found in the country, who flocked to the cities which he attacked, and defended them with the greatest vigour, inflicting serious losses on the invader. These Alexander could succeed in getting rid of as we all know by an act of treachery. But, says a Greek writer, *the philosophers, i.e. the men of religion, gave him no less trouble than the mercenaries,* because they reviled princes who declared for him and encouraged the free states to revolt from his authority, on account of which Alexander had to hang many of them. On another occasion Alexander captured ten of the "Gymnosophists" (*i.e.* religious ascetics) who had been principally concerned in persuading King Sambos, the ruler of the mountainous region west of the Indus* to rise against the invader, and had in many

* This region had for its capital the city now called Sehwan.

other ways obstructed the progress of his operations. When brought before Alexander, they were confronted by him with a number of questions which they had to answer to his satisfaction on pain of death. One of them was asked for what reason he induced Sambos to revolt, and he boldly answered—"Because I wished him to live with honour or die with honour."

Religious character of the Hindu resistance against the Moslem invaders.

History does not tell us what part, if any, was played by men of religion in the resistance offered by the Rajput princes to the first Musalman invaders. But we know that these princes were actuated by a strong desire to protect the *Dharma* of the land from the invaders who plundered and desecrated their shrines and sacked their sacred cities. When king Anangapal of Lahore sought the aid of the Hindu princes of Hindusthan against Sultan Mahmud he invited them in the name of the common religion the defence of which was the common duty of all Hindus. "He pointed out," writes Eliphinstone in his History of India, "the danger with which all were threatened by the progress of the Mahomedans, and the necessity of an immediate combination to prevent the total destruction of their *religion* and independence." But when we come to Mahmud's celebrated attack on *Somnath* in Gujarat, we find the very priests of the temple fighting for the defence of their faith, and dying in thousands rather than forsake their charge.

We have heard much of the prowess of Rajput heroes and heroines throughout what we may call the middle ages of Indian history, and form the somewhat insignificant position which was occupied by the Brahmins or official priesthood among them we may be inclined to discount the religious character of their inspiration. But then we must not forget that the bards or *charans* whom the Rajputs held in such high regard and from whom they derived their inspiration were regarded as semi-religious personalities.

The Religious awakening in the 16th century quickens the national sense.

But for a more direct and more widespread influence of men of religion on the political life of the people, we must come down to the days of the later Moghul Emperors. The sixteenth century was a period of religious awakening all over India, and it is remarkable that

almost all the leading spirits that headed this movement belonged, not to the official priesthood but to the class of *Sannyasis* or homeless ascetics. Chaitanya in Bengal, Kabir in Hindusthan, Nanak in the Punjab, and Tukaram and Ramdas in Maharashtra, these and their associates and disciples made religion real to the great mass of the population and thus rendered it an object worth living and dying for. It was at a time like this that Aurangzeb launched on a career of religious intolerance and persecution and began to ride roughshod over the newly awakened religious zeal of his subjects. Hindu temples were demolished to give place to Muhammadan mosques, invidious taxes were levied on non-Musalmans, Hindus were driven from office, and the Sikhs were persecuted. It is not our purpose here to dilate on the resistance offered by the exasperated populace, from all quarters of his empire against this attempt on their *dharma*, a resistance against which the fabric of the Mughal Empire fell like a house of cards, but we shall only point out what part the men of religion, especially the *Sannyasi* ascetics, played in this political self-assertion of the Indian people.

Aurangzeb's bigotry and the Satnami Revolt.

We have already noticed in a previous article* how one of the first outbreaks of Hindu feeling against Aurangzeb was an insurrection of four or five thousand religious devotees who called themselves *Satnamis*. They assembled in their thousands, occupied the town of Narnol in Mewat and began to levy taxes and administer the district themselves. The ordinary provincial forces were repeatedly worsted ; even several expeditions despatched from Delhi met with the same fate—only met the ascetics to be discomfited and put to flight. "It was said that swords, arrows, and musket balls had no effect on these men and that every arrow and ball which they discharged brought down two or three men. Thus they were credited with magic and witchcraft, and were said to have magic wooden horses on which their women rode as an advanced guard.'† The neighbouring Rajputs caught the contagion of their spirit and every day saw fresh additions to the strength of the insurgents. At last Aurangzib had some pious texts of the Koran sewn to his banners as a sort of

* *Vide* the article "A Tale of Repression ; Or the History of a People's Strength" in the January, 1908, number of this journal.

† Khafi Khan.

amulet against the supposed witchcraft of his foes. The imperial troops fell upon the badly armed ascetics with renewed zeal and soon the conflict became a massacre. But the *Satnamis* fought with the courage of inspiration and the exaltation of martyrs and thousands of them laid down their lives before they could be finally suppressed.

Sikhism and its politico-religious character.

The Sikhs began to assert themselves as a military community about this time, and in the Sikh *Gurus* we find a direct embodiment of this new idea of the age, the idea, viz. that religion cannot be kept apart from the secular affairs of life, far less from politics. The Guru Har Govind is said to have worn two swords, one to denote his spiritual, and the other his temporal power, and Nanak himself is said to have been an incarnation of the royal sage Janak of Mithila who combined in his person both *Raj* and *Yog*. "*Raj men yog kamaio*" or "to dwell in grace while exercising earthly sway" is an expression of not unfrequent use in the *Adi Granth* and other Sikh works. Thus one Bheeka says, Ramdas the fourth Guru) got the *Takht* or throne, of *Raj* and *Yog*, from Amar Das. There was a prophesy about Tegh Bahadur, the ninth guru, that he would be master both of the *Degh* (cooking vessel) and *Tegh* (sword), *i. e.* of grace and power. The later Gurus came to be regarded by their followers as *Sutcha Padshahs* or as "veritable kings" as opposed to the purely temporal Padshahs who ruled at Delhi. Though the majority of the Sikhs were householders as were Baba Nanak and the succeeding Gurus, yet Sikhism could not help giving rise to a number of ascetic sects who combined the military character of the wider community with renunciation of family ties. Such were the *Akalis*, the most zealous followers of the cult of Guru Govinda, whose weapons, during the *Sikh Raj*, were steeped in blood in many a fierce battle field. Their veneration of warlike weapons finds exaggerated expression in the dress they have adopted, which bristles all over with weapons of war.

Saint Ramdas and the Maratha Movement.

When we pass from the history of the Sikhs to that of the Marathas, we find the same forces at work, the same desire to safeguard the interests of the national religion by the establishment of a National State. How the religious leaders of Maharashtra, men like Dnyan Dev and Eknath, Namdev and Tukaram, prepared the way for the political upheaval which followed in their wake, has been

ably set forth by the late Mr. Ranade in his *Rise of the Maratha Power.* But the saint who exercised the most potent and direct influence on the political movement in Maharashtra was Swami Ramdas, the spiritual *Guru* of the great Sivaji, and we need only to quote a few passages from his letters and exhortations to his celebrated disciple to show the nature of the hidden influences which were working behind the actors in the scene of open conflict. The very first letter which the *Swami* wrote to Shivaji, that in fact in which he introduces himself to his would-be disciple, already strikes the key-note. "Our holy places have been destroyed," writes the Swami, "the dwellings of Brahmans have been defiled, the whole earth is steeped in anarchy, and religion has vanished. It is for this reason, for the protection of our religion and shrines, of cows* and Brahmans, that Narayan has blessed your heart by his presence and sent you inspiration...No other person in the world can be found except yourself who can protect the religion of Maharashtra....You are wise and pious, what more need I tell you? It is yourself that will have to earn the merit of having established the reign of *dharma.*" It was this letter of Ramdas Swami which led Sivaji to make him his *Guru,* and ever afterwards Sivaji held his kingdom not as a personal possession but as a sacred trust imposed on him by his Guru, and the red robe of the Sannyasi was adopted as the royal flag of Maharashtra as a symbol of this trust. When soon after his initiation Sivaji wanted to renounce the world and adopt the life of a recluse Ramdas pointed out to him the path of *Karma* as laid down in the *Gita* and urged on him the duties he owed to his country in the following words: "The *Yavanas* have been tyrannising over us for a long time; there is none among the Hindus powerful enough to punish them. Gods and Brahmans have disappeared from the land through the persecution of wicked men; men have fallen away from the practice of religion; the name of the Deity is sung no more in *Kirtans.* The iniquitous have increased in strength whereas the pious have become weak. There is neither honour nor happiness at this time of crisis...... The images of the Deity have hid themselves for fear of outrage and Brahmans are leaving their *mala* and *tilak* and imitating *Yavana* practices. The *Yavanas* abuse the weaker subjects of the kingdom and give them all sorts of trouble. As Raghupati cannot bear these things

* Srijut Sakharam Ganesh Deuskar's Bengali pamphlet on শিবাজীর দীক্ষা।

any longer, he has deputed you to check the foreigners. The Deity has partially incarnated himself in you; so do some good to the people. It is at present your duty to establish the *Dharma* of the age. Sacrifice your life for *dharma.* Destroy all your enemies even at the sacrifice of your life. Strike them down and win back your kingdom. The stability of a state is based on the laws of Dharma.* * * The deeds of a man who for his honour's sake takes up the sword and destroys his enemies, are extolled all over the world. Win the grace of God by displaying your valour. Establish *dharma* by the might of your arm. * * * Leave all cowardice and fear. Fortune deserts the man that fears danger. You are a Kshatriya; so like all who have embraced the *Kshatra dharma,* protect your kingdom and your people, serve the Gods and Brahamans, establish *dharma* and free your country from all alien influences."

On another occasion Swami Ramdas gave a long exhortation on *Kshatra dharma* to Sivaji and his officers. We shall only quote a few sentences here and there to show the spirit of the discourse: "Now listen to the precious truths of *Kshatra dharma.* The man who fears death should not adopt this *dharma* but take to some other means of livelihood. For those who show their backs on the field of battle, there is shame and disgrace in this life, and the tortures of hell hereafter. * * The true *Kshatriya* plunges into the ranks of the enemy without fear, like the ball discharged from a cannon. If the whole people rise in one effort, what need we fear the foe? No man should forsake courage, but," adds the Swami in characteristic Maratha fashion, "victory can be won only if courage is shown at the right moment and right place, and towards the right parties." Then the Swami goes on to dilate on the sad condition of the country and exhorts the leaders *to unite all Marathas together and spread the religion of Maharashtra.* "Rise with one effort, all of you," concludes the Swami, "and create a revolution; win back fresh lands from the conquerors for establishing *dharma,* and do not allow the lands already in your possession to slip out of your hands." With these fiery and inspiring words before us, we can no longer mistake the true character of Sivaji's mission or ignore the part played by the saints of the land in the political regeneration of its inhabitants.

The Sannyasi Rising in Bengal.

Coming down to more recent times, when the English were just beginning to lay the foundation of their empire in India, we meet with

one other instance of *Sannyasis* taking a direct part in the politics of the country. Some of the worst miseries that have ever fallen to the lot of Bengal were those endured by her under what is known as the Dual Government introduced by Clive. According to this system the East India company realised revenues, controlled expenditure and maintained the army, while the internal administration of the country, the administration of justice and the maintenance of the police, was in the hands of Muhammad Reza Khan, Governor of Bengal, and of Shitab Roy, Governor of Behar. The system proved an utter failure. The people were mercilessly plundered and oppressed by the subordinate collectors, and there was misgovernment everywhere. Revenue diminished, trade declined and many fair fields became forests. A terrible famine broke out (1770) and carried off a third of the population. The Pergunnah Sepoys that were employed by the Company in the collection of revenue were themselves no better than plunderers.

It was at this time that a band of *Sannyasis*, several thousands in number, rose in arms, plundered the revenues of the Company, defeated their troops and filled the English with dismay and consternation. According to the account given by Warren Hastings, the then Governor-General, they generally came from the Himalayan regions. They went about almost naked, had neither towns, houses, nor families, but roved continually from place to place recruiting their number with the healthiest children they could get hold of in the countries through which they passed. Thus they were the stoutest and most active men in India. They were all men of religion and held by all classes of Hindus with great veneration, so that the English were prevented from obtaining any intelligence of their motions or aid from the country against them, notwithstanding very rigid orders which had been published for these purposes. And they often appeared in the heart of the province as if they had dropped from Heaven. "They are hardy, bold, and enthusiastic to a degree beyond credit," writes Hastings in concluding his account of the "Gipsies of Hindustan", as he styles them.

The cold weather of 1772 brought them down on the plains of Lower Bengal. The Collectors called on the military, but after a temporary success, the sepoys were at length totally defeated and Captain Thomas, their leader, with almost the whole party cut off. Hastings took speedy measures, placed troops on the frontiers of Bengal and tried to conciliate the people by dispersing the Pergunnah sepoys. "This, I hope," he writes, " will secure the peace of the country

against future irruptions, *and as they (the Sepoys) are no longer to be employed in the collections, the people will be freed from the oppression of our own plunderers.*" At the close of the winter the Council reported to the Court of Directors that a battalion under an experienced commander had acted successfully against the Sannyasis. But a month later we find that the intimation was premature. On. the 31st March 1774, Warren Hastings plainly acknowledges that he was mistaken in thinking that the Sannyasis had entirely evacuated the Company's possessions. For they "returned in several bands of about 2000 or 3000 each, appearing unexpectedly in different parts of the Rangpur and Dinajpur provinces. For in spite of the strictest orders issued and the severest penalties threatened to the inhabitants in case they failed in giving intelligence of the approach of the Sannyasis, they would not give the information so that the Sannyasis were sometimes advanced into the very heart of provinces before the English knew anything of their motions." One of these parties falling-in with a detachment commanded by Captain Edward, an engagement ensued wherein the sepoys gave way and the Captain lost his life. Four battalions of the army were then actively engaged against the Sannyasis, but in spite of the militia levies called from the landholders, their combined operations were fruitless. The revenues could not be collected, the inhabitants made common cause with the Sannyasis and the whole rural administration was unhinged. "Such incursions," writes Sir William Hunter in his *Annals of Rural Bengal* "were annual episodes in what some have been pleased to represent as the still life of Bengal." And it was only when the English gave up the absurd idea of enjoying the revenues of the country without incurring the responsibility of internal administration, and abolished the preposterous system of Dual Control, that the Sannyasis abandoned the militant character which they had assumed.

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BENGAL VILLAGES: PAST AND PRESENT.

The inspiring impulses, the bold and all-embracing character of the new political ideal having once opened our eyes, we cannot allow ourselves any longer to neglect the vital concern of our national life, the position of our village polity. "The nation dwells in

cottages", and to enter into the life of the dwellers in cottages, to know their wants and aspirations is an essential condition of the spirit of self realisation. Time was when Indian village communities were considered as little republics having nearly everything they wanted within themselves. This contributed more than any other cause to the preservation of the people of India through all the changes and revolutions they had to undergo. But this is now a memory of the past. At present the ills of our villages communities are many, but they are, for the most part, self-inflicted and due to preventible causes. The ignorance of the people and their inherent conservatism are obviously at the root, but if one thing more than another has operated on the deterioration of our village communities, it is the aloofness of the educated from the uneducated. The middle class gentry of our villages were always the intellectual and social mentors of our rural population. But these middle class men, who virtually form the educated section of the community, have been isolated from the population at large by the very nature of their education and occupation. The average educated man lives like a mere sojourner in the soil of his birth. A by-product of Western education, he has so much of the foreigner in him as to destroy the possibility of sympathy between the educated and the uneducated and this estrangement has naturally the effect of destroying the bond of fraternity which gave a homogeneous character to our village communities. Yet in the propagation of their political cult the educated classes are never slow to pose as the leaders of the people. It must be pointed out that mere social or intellectual superiority is certainly not the only test of capacity for the leadership of a people, a claim which can only be based on substantial service to them. In short, the educated classes have not given the uneducated the benefit of their education. They have acquired knowledge and utilized it solely with an eye to their own advancement and aggrandisement; while the illiterate people have been left to shift for themselves as best as they can, with no one to check their lapses or excesses, with no one to guide them to a higher destiny. Another, and by no means negligible, factor is the effect of the menial services under government and the demand for labour by foreign capitalists which have also drawn away a section of the uneducated or illiterate people. Their aversion for the parent plough or work-shop and imitations of not a few of the vices of the educated, make them thriftless, quarrelsome or extravagant. Western

education or association together with the system of law and government has created money-making professions which feed on the vices of the people. They have helped to foster a spirit of litigation tending to increase civil and criminal disputes, and the centres from which justice is doled out have been brought nearer and nearer to the doors of the people. As a result they have fallen an easy prey to the corruption and oppression of the police, and to the insidious influence of the lawyer. Apart from its economic drain, this rampant spirit of litigation has succeeded in destroying whatever of truthfulness and honour, the simple and unsophisticated village folk possess by nature, and substituting in its place habits of trickery, chicanery and falsehood. Hence society today is corroded with cunning, dishonesty and litigiousness.

As it is, the people have no knowledge of men and things beyond their narrow circles, and regard any idea of deviation from the beaten track with a feeling of distrust and dismay. In this way they are so ill equipped for the pursuit of their d ily avocation that they are liable to succumb to any untoward or unfavourable circumstances which it needs a little pluck and enterprise to resist. Agriculture is their main stay, but it is an agriculture which is carried on under a primitive system of husbandry, with soil exhausted by constant tilling, with cattle deteriorating from year to year, with no knowledge of modern improvements. Of the use of manure they know very little or nothing, of preventive measures against insect pests they are perfectly ignorant, against damages from cattle trespass on the crop fields they have no effective means of control, about the indroduction of new crops and cereals they have no idea. All these coupled with uncertainty of the season makes agriculture a chance play and the consecutive failure of one or two crops reduces the people to a state of helplessness. Extinction of village industries and handicrafts has aggravated the situation, and fish, poultry, goats etc. are becoming scarce day by day. During the last quarter of the century, their prices have doubled, trebled or quadrupled in many places. With the facility of communication, the exportation of whatever supply there is from place to place has had the effect of raising the prices to an abnormal extent. Cattle is the chief implement of agriculture machinery and its gradual degeneration has seriously affected the agricultural condition of the country. Ill-bred but overworked is the average condition of cattle, and the sight so common in our rural tracts of weak, emaciated skeletons of the "bovine species" impresses every observer with the gravity of the

situation. The agriculturists, too, lament this, but they accept it as a decree of providence over which they have no control. Faced by gradual decrease in outturn they are only anxious to make up for the deficiency by increasing the area of their holdings without simultaneous increase in cattle and other accesories. The result is that while the cattle deteriorate from overwork or are made sooner inefficient for service, the lands are as a rule indifferently cultivated so as to aggravate the very cause which makes for a diminishing yield of crops. Thus the villagers, in their keen struggle for existence, ignore this obvious economic law and have no time to think what is cheaper in the long run. What is more, cultivation having increased by leaps and bounds, sufficient lands are not available for grazing purposes. This has invariably the effect of fostering the most pernicious custom of cattle trespass on the crop-fields involving considerable expenditure in the way of fences for protection of certain crops.

Indifference of the people to questions of life and death is equally deplorable. They have a sort of superstitious belief that men must live their allotted number of years and they must die when the time for liberation from the shackles of life comes. With this faith in predestination and inherent aversion for innovations, any measures calculated to improved their life and health excite no enthusiasm in them. Villagers never care for the improvement of the sanitary condition of their locality.

Living a precarious existence, our agricultural population are at the mercy of money-lenders. Scarcity and high prices of food grains tax to the utmost the resources of the people. But the cupidity of the money-lender knows no bounds and he is ever on the alert to fleece his victim as best he can with the result that when the borrowing capacity of a people is exhausted, starvation becomes their invariable lot.

During the last 25 or 30 years, the changes in our village communities have been the most pronounced or thorough, and the last trace of what was best entirely wiped out. Not the old but even the elderly amongst us recollect how every village had its common meeting ground on which the youngmen and the children congregated for exciting games and manly exercises surrounded by a crowd of spectators. This is now a thing of the past. Every available nook and corner of the village is now under plough for raising this or that crop and the people have no inclination for a diversion which contributes so much

to their health and spirits. The young and the old are all busy men propelled by the inertia of their own individual needs. The stripling has not the brightness and sprightliness of early years and before he has reached his teens, he is called upon to share the burden of a dry dreary world. Thus physical education has come into disuse because the struggle for existence leaves people hardly breathing time to think of anything which is not a question of pound, shilling and pence. The struggle for existence is again the root-cause of the aversion or disinclination of the agricultural or industrial population to give their sons and wards instruction in the three R's.

Social evils in the village are also plentiful. Some classes of high birth, though unfit, always pretend to have a supremacy over other classes of low birth. High-born classes always try to bar the progress of those of low birth, and always pretend to have a claim to lead and guide them. The high born class not unoften looks at those of low birth with a look of contempt. The rich have no sympathy with the poor. They never try to improve the condition of their fellow villagers, but spend all their efforts in cleansing their own houses, making them nice and pretty-looking before foreigners. They always try to avoid association with the so-called rustic people. The rich and educated often leave their village homes and seek homes in towns. These circumstances always lead to the breaking up of the link of unity between the rich and the poor, the high born and the low-born, the educated and the uneducated.

Thus a careful study of the condition of our villages shows, that our villages are so many playgrounds of antipathy. People are busy with their own interests. None sympathises with others. The bond of fraternity, the root of the precious homogeneous character of our village communities are now no more. The so-called low class people, the life of the nation are lamenting under starvation and scarcity, while the rich enjoy uninterruptedly those luxuries borrowed from the foreigner. There is a high and deep-rooted wall of separation between the so-called educated and the uneducated, the so-called civilised and the rustics, the rich and poor, and this separation has caused the gradual downfall of our nation—the Indian nation.

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Swadeshi Notes : Industrial.

Swadeshi steamers in foreign competition :• A Success.

The Bengal Steam Navigation Company has been by this time known to all by the wonderful success it has made in competition with two foreign companies viz. the Asiatic and the British Steam Navigation companies in their Rangoon-Chittagong section. In December last two steamers of the *Swadeshi* company made four trips from Chittagong to Akyab with 2095 passengers at Rs 2 each and during the same time and between the same stations the foreign steamers made 4 trips with only 1238 passengers at Re 1 each. The swadeshi steamers made 4 trips from Akyab to Rangoon with 3390 passengers at Rs 5 each while the foreign steamers made seven trips from Akyab to Rangoon with 3165 passengers at Re 1. only.

Jute Cultivation in Behar.

It has often been urged that while the cultivation of jute brings large profits to the ryot, displacement of padey by jute is a misfortune for the country at large, and jeopardises the food supply of the people. Experiments carried out by the Agricultural department of Bengal show that jute can be grown in rotation with paddy on the same land in the same year. This fact has long been known to cultivators in some of jute-growing districts, but it is desirable that it should be much more widely recognised. Despite the heavy cost of cultivation on Government farms, the profit realised by growing jute and paddy alternately each year was Rs. 150 per acre, and the experiments prove that even if the area under jute should be greatly increased, there is no reason why the supply of rice should be endangered, for the ryot can take a crop of jute off the land and still grow his paddy as before. A special leaflet embodying these facts has been printed and widely circulated in the jute growing districts, Encouraging reports have been made of the success of the experiments in jute cultivation in Behar. It was formerly supposed that jute would not thrive in the climate of Behar, but the depression in the indigo industry led many planters to try jute, and in almost every case the reports were most satisfactory. During the last

season 3,500 acres of jute were grown in Muzafferpore district and 5,000 acress in Champaran district.

Home Industries for Indian Women.

Mr. M. C. Nanjanda Rao, M. B. and C. M., Assistant Chemical Examiner to the Government of Madras, has set a commendable example to his community by introducing carpet-weaving as a home industry for middle-class Hindu families, says the *Madras Mail*. In October last he obtained the services of a professional weaver from the Madras School of arts to teach his daughter and two of her companions carpet-weaving and the dyeing of wool. In a short time the girls learned both processes and Mr. Nanjanda Rao at once set up a simple apparotus of the ordinary country pattern, at o cost of only Rs. 2, and supplied the girls with a quantity of wool Having treated the wool with the different colours required, the girls started weaving under the guidance of their master, and in a few days were able to continue the work practically independently, except for occasional advice and help. They worked daily from 10 A. M. to 5 P. M. with an hour's interval at midday, and in a little over three months, except for a few holidays, they have made three carpets which for excellence of execution and finish are said to be not inferior to those manufactured by an average professional weaver. Encouraged by the success which has so far attended his efforts, Mr. Nanjanda Rao is arranging to import machinery for the purpose of teaching the manufacture of secks, tape, candles, soap, matches, etc. He has no ambitious schemes, being merely anxious to prove the practicability of these industries being introduced as cottage industries in middle-class Hindu homes.

Joint Stock Companies in Bengal.

There were 63 joint stock companies at work in Bengal on March 31st, 1907. These companies produced 83 per cent of the total output of the Bengal coalfields in 1906. Outside Bengal there were only two joint stock companies at work in that year. Only four of these companies have a paid-up capitai of Rs. 15,00,000 (£100,000) or more. There are nine others which have a paid-up capital and debentures issued aggregating Rs. 7,50,000 each (£50,000 or more.

Question.

How can Indian students increase their love for their country?

Answer.

(*a*) *By increasing their stock of knowledge of India and Indians.*
(*b*) By learning to act together for some common purposes useful to their country
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) *By helping the cause of education on national lines and under national control*

The Magazine seeks to promote these four objects especially those under (*a*) and (*d*).

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

Old Series, Vol. XI., No. 7. } CALCUTTA, May, 1908. { **New Series, Vol. IV., No. 7.**

PART I: INDIANA.

Thermopylæ of Maratha History

The name of the Marathas in the military annals of our race has always been associated with a mode of warfare in which strategy and cunning play a greater part than personal bravery and daring in the open field. "Maratha cunning" is a phrase that has almost gained proverbial currency. But like most phrases, it represents but a half-truth, and, bringing into prominence as it does one of the most characteristic traits of the Maratha mind, it has served to blind us to the nobler and more heroic traits of the Maratha character. History, however, bears evidence of numerous instances of personal courage and daring, as well as of collective heroism and sacrifice, on the part of Maratha soldiers and generals, instances which find their parallel only in the annals of our own Rajput countrymen. We shall to-day recount one such tale of Maratha heroism and sacrifice which records an incident that might very well be styled the "Thermopylæ of Maratha History."

It was one of the many critical monents in the life of Sivaji. The siege of Panha'la had lasted four months, and all this time he was shut up in that southern fortress by the forces of the Bijapur general, Seedee Johur. We all know how the destruction of Afzul Khan and his army, followed up by Sivaji's conquest of all the territories southward to Panha'la and along the banks of the Krishna, his capture of the fort of Panha'la itself, and above all his appearance at the very gates of Bijapur, had created an intense alarm in that Mahomedan capital and the Abyssinian officer, Seedee Johur had been sent with a large army to crush the rising power of Sivaji. Sivaji, esteeming the new captured fort of Panhala a place of greater safety than it really was, had taken shelter in it, resolving to defend it in person. He had at first made no attempt to dispute the approach of the Bijapur army but as soon as they had encamped in the neighbourhood of the fort, began to ravage the surrounding country, to cut off their supplies, to avoid encountering their cavalry but to harass them by night attacks, in which he had been supported by the garrison Parties of Mawulees under cover of the ravines approached the camp, sprung on the besiegers sword in hand where they found them unprepared or threw rockets when they were discovered. In this manner they had done great mischief and with little loss on their part had killed numbers of the Bijapur troops. But Seedee Johur was exasprated and he had a strong force at his command. He personally headed the attacks, drove in the whole of the outposts, closely investe dthe place and for several months in the worst season of the year, persevered in vigorous efforts to reduce it.

Four full months had been passed in this way, and Sivaji was now anxious for escape. The place was still tenable, but every avenue was vigilantly guarded. Sivaji now saw the mistake he had committed in allowing himself to be shut up in a manner which effectually obstructed all communication and prevented his either knowing or directing affairs in other parts of the country. In order to extricate himself from this dilemma, Sivaji had recourse to strategy. He threw his enemy off their guard by proposals for surrendering. and while the besiegers were deluding themselves with the idea that the fort was already in their possession, Sivaji, in the darkness of night, descended the hill with a chosen band of Mawulees, passed the unsuspecting guards and was on full march towards the fort of Rangana, before his flight was suspected.- When discovered, Fazil Muhammad Khan, the son of Afzul Khan and Seedee Uzeez the son of Seedee Johur, pursued him with the cavalry followed by infantry. They

did not overtake him till the morning was far advanced and he was entering the pass of Jowlee within six miles of Rangana.

Sivaji now saw that it would be impossible to reach the fort unless the pursuers were checked in their progress. The pass of Jowlee was a narrow defile and here the enemy could be kept long at bay by a small force. But Fazil Khan led a large army and the pass could be kept only by men who would be ready to face certain death rather than forsake their charge. The choice fell upon Baji Prabhu a local Desspandya, who from being an enemy was converted into a devoted follower of Sivaji He was stationed with a party of one thousand Mawulees in the pass, and Sivaji desired him to maintain the p st until a signal of fire guns announced the arrival of the main body at the fort. No worthier choice could be made, for the gallant Deshpandya proved himself fully equal to the honourable trust. He contested every inch of ground with the Bijapur general, in command of overwhelming forces, and kept up the fight for more than nine hours. The Bijapur cavalry, in attempting to advance, were driven back; and on the arrival of the infantry two successive assaults with fresh troops were gallantly repulsed. About noon a third party of infantry, headed by the son of Afzul Khan, advanced in a most determined manner. Their attack was desperate but the brave defenders kept up the resistance till they had lost three quarters of their men, when they heard the signal guns announcing Sivaji's safe arrival at Rangana. Baji Prabhu was exhausted with the wounds he had received, and died expressing his satisfaction when the signal guns of his master told him that his charge was fulfilled The Mawnlees proved their regard for him as well as their own steadiness by bearing off his dead body in the face of their numerous pursuers. Thus the Martyrdom of these devoted Mawnlees and their no less devoted commander saved Sivaji from the fate of an ignominious capture and completely disconcerted Seedee Johur's plans who hesitated whether to proceed to Rangana or to continue the siège of Panha'la. Well had the words of Swami Ramdas borne fruit in the minds of these men, words which were uttered by him in the course of an exhortation on the "Duties of a Kshatriya"—"The true man, the *purusha*, must never forsake courage; but victory comes to those who display their courage at the right place, at the right moment, and towards the right parties."

A Swadeshi Educational Institution in Northern India

One of the most remarkable signs of the national awakening all over India is the steady growth of a demand for national education. Institutions for imparting education on national lines and strictly under national control, are already springing up in different parts of the country, in Bengal in Andhradesa and in the far-off Himalayas. Our readers are already familiar with the work and progress of the National Council of Education in Bengal and of the institutions started by, and affiliated to it. We shall speak to day of another similar institution in the north, the *Gurukula* Academy at Haridwar, started by the Arya Samaj.

The idea of establishing a *Gurukula* an institution in which the disciple lives with his guru or proceptor and where students will live up to the ancient ideal of *Brahmacharya* came into the mind of Swami Dayananda, the great founder of the Arya Samaj, a short time before his demise, but death prevented him from carrying his scheme into execution. His followers carried out his last wishes. In 1898 the Representative Assembly of the Arya Samajes in the Punjab, passed a Resolution that a Gurukula be established if Rs. 30,000 be collected. Srijukta Munshi Ram, the acknowledged leader of the Samaj, and the present Governor of the Academy and who had been practising as a pleader of the Lahore Chief Court took a vow that he would not set foot in his house so long as the requisite amount was not collected. In spite of difficulties and disappointments, and a torrent of raillery and derision which would have daunted a less resolute spirit, Sryjukta Munshi Ram, not only fulfilled his vow, but after giving up a lucrative practice at the bar, took a pledge to serve the Gurukula for life. It was established in 1901. Nothing succeeds like success. Those that poured pungent ridicule on the scheme that was published by the controlling body flung lampoons on the Governor have now rallied round his standard.

Two hundred and seventeen students are studying in the Gurukula. Hundreds of applications for admission have to be refused for want of funds and accommodation. The students of the highest class have finished Ashtadhyayi, Mahabhashya, 5 out of the six systems of Philosophy, 6 out of the ten Upanishads and Nirukta and have besides acquired a fair knowledge of English, History, Political Economy, Mathematics and Physical Science.

As regards the aims with which the Gurukla has been started and

some of its special features we cannot do better than quote a few extracts from a letter written to the public by the Governor of the institution. "The Gurukul is an institution where an earnest effort is being made to revive the ancient institution of *Brahmacharya*, and to impart education on sound and national lines. Classical Sanskrit has the foremost place in the curriculum, but English and modern sciences and systems of philosophy are not neglected. All that is best in the West is conserved, assimilated and acclimatised. The medium of instruction being Arya Bhasha—the *lingua-franca* of India—the students can study and digest much more than can their congeners in ordinary schools and colleges, because the development of thought is not hampered, and the march of the intellect is not impeded. Another peculiar feature of the scheme of studies followed in this seminary is that the conductors are not guided by any hidebound traditions which have gathered round official Indian Universities that have for their basis conceptions of education extraneous and foreign to the Indian mind. Efforts are made to teach history from the rational standpoint and the impressionable mind of the young student is not loaded with the prejudiced, one-sided and narrow views of foreign amateurs in the art of writing history. The *Brahmacharies* are inspired with a pride in the part of achievements of their race, a consciousness of the national defects which have led to its degeneracy, and a belief in its future destinies. But perhaps the most peculiar characteristic of the Gurukula is its work of character-building which consists in including sound principles of *Dharma*, both by precept and example."

A graphic account of the school and its surroundings, and of the daily life of the students have been contributed by Mr. Nevinsion to an English journal and we shall conclude with a few extracts from his article. "It is now six years since Sj. Munshi Ram," writes Mr. Nevinsion from Haridwar "cleared a space here in the pleasant jungle where to-day have seen many deer and monkeys, many wild boars, the bone-strewn home of a tiger with cubs, the spoon of the huge elephant, two peacocks and other of the delights of Eden. A few miles away the holy Ganges issues from the foot of the Himalaya into the great Indian plain. Here a quadrangle of tenroofed buildings has been raised to be a Vedic School and future college upon the times laid down by ancient revelation....The boys are admitted at eight and parents undertake not to remove them or allow their marriage till they are twenty-five. During these sixteen years they do not go home nor are they allowed to write letters or receive them but

their parents may visit them about twice a year—once at the great anniversary when over 60,000 Somajists come, including many thousand women, and camp on the edge of the jungle in grass and wicker huts now being prepared for them. The pilgrim visitors being their own supplies and generally stay three days, that being all of family life the boys ever know. And that is all they know of women's society too. * * * The heads of the school urge that in India home influence is almost invariably dangerous or softening. They say their only hope of preserving the boys from child marriage, material ignorance and the evil of cities, lies in this monastic seclusion. In place of parents they have a few Superintendents —about one to every twenty-five of the 220 boys—who live with each class day and night, except in school hours. * * * The three eldest boys in the top form have rooms to themselves and no Superintendent. All sleep on plank beds but are allowed a warm covering. All dress in yellow *dhoties* for school time, and white *dhoties* for play. They are allowed wooden sandals, held on by a peg between the toes, but nearly all go bere foot and in bare-feet and leg they ride and play cricket, football, and a Swadeshi prisoner's base. The branch of the Arya Samaj that has started this institution are so violently vegetarian that I am not allowed to approach the school buildings in boots of murdered leather. The boys get up at four in the morning and attend divine service round the symbolic fire. They are taught to speak the truth, to practise concentrated contemplation, and to subdue passion by the *yoga* of deep breathing and holding the breath. They bathe in cold water before sunrise, they climb the jungle mountains near; and all learn swimming in the Ganges. Almost the only form of punishment is exclusion from games.

The school hours run to about seven divided into two parts and the chief subject taught is Sanskrit. There are other ordinary subjects— arithmetic and mathematics, history, science and English and unlike the Government schools, all teaching is given in the vernacular Hindi so that the boys understand the subjects better and can cover more ground whereas in ordinary schools the learning is continually hampered by a foreign tongue. But the chief means of education is Sanskrit. * * * In the upper forms the boys can already read and write Sanskrit as fluently as mother tongue and that is more than any of us ever did with Greek. The *Gurukula* takes no Government grant, and submits to no Government inspection; nor is it affiliated to a Government University, like the Vedic College in Lahore. The parents pay 10 rupees a month for the complete education including clothes, food and everything. But the cost for each

boy is about £15 a year and the deficit is made up by the subscription of Samajists."

Swadeshi and the Bombay Cotton-Mill Industries : Some Remarkable Facts and Figures

The following facts and figures give a remarkable proof of the influence of the Swadeshi Movement on the prosperity and progress of Industry in recent years :—

(1) Phenomenal Profits

The profits of the Bombay Cotton mill indusrty during the years 1905 and 1906 came up to about seven crores,—3½ crores in 1905, and about 3¼ crores in 1906, which includes the sum given away in the shape of commission by the Bombay companies to the agents. This commission amounted to about 47 lakhs during the last two yeas : the profit of the entire textile industry of India amounted to 14 crores, which shows that the profit of Bombay equalled the profit made by the rest of India during the same period namely the years 1905 and 1906. Greatly the Swadeshi Movement of the last two years is at the bottom of it.

(2) Wages paid to Workmen

The sum paid by the Bombay companies in wages to workmen and foremen comes to about 1·68 crores per annum ; while the sum paid in insurance reaches 12 lakhs per annum.

(3) How the Phenomenal Profits have been expended

A great many companies have been floated within the last two years, of all sorts and descriptions—large banks, iron-foundries, insurance and steamship companies,—to say nothing of the large extension in the weaving branch of the cotton mill industry. All these have been floated on the handsome profits of the last two years.

(4) Growth of Weaving Mills in Bombay

The progress of the weaving for each of the Cotton Mill Industry may be conclusively demonstrated by the following figures. In the year

1896 when the 3½ per cent. duties on cotton piece goods were first levied by the Government, the amount realised to be only 11½ lakhs. In 1906, the amount realised rose to 29 lakhs, and it is believed that when the figures for 1907 would be forthcoming, they will show large increase.

(5) Large Profits and Cheap Prices

The large profits of the Bombay Cotton Mill Industry have gone hand in hand with comparatively chief prices. There are two factors working in favour of Indian made cloth; the one is its cheapness in price, and the other is the Swadeshi movement. The India Companies are able to sell cheaper and are at the same time able to realise very large profits from the weaving branch the industry which keeps constantly expanding. According to the annual report issued by the Chief-Commissioner of the Statistical Bureau of India, while the average rise in price of Manchester goods were 25 per cent., the rise in Bombay manufactured goods reached 8 per cent.

(6) Future Prospects : Famine

The fear of famine which will affect the purchasing power of the people is having a slight depressing effect on the cloth market, yet prices have not given way. The only difference is that a rise in price which had been expected has not taken place. The stocks of cloth are very light, and with the Swadeshi movement which is in full force to help the country-made goods no false price is anticipated.

(7) Future Prospects : Foreign Competition

With regard to the yarn market as distinguished from the cloth-market (the production of yarn and cloth being the work respectively of the Cotton Spinning Mills and Weaving Mills) the competition of Japan in the China market is bound to be telling and is bound to tell more and more as the years roll on. Bombay's yarn trade with China is fluctuating. The China merchants who purchase Bombay made yarn have to compete with Japanese merchants in China who sell Japanese yarn. The Japan merchants are giving increasing facilities to their customers, while the same thing cannot be said of China-merchants dealing in Bombay-made yarn; and as a result, Bombay will have to depend still more on the (Indian) home trade which is steady and profitable.

(8) Future Prospects: Shortage of Cotton

Whatever may have been the failures of monsoon in previous years, a fairly good crop large enough for the requirements of Indian Mills have always been obtained except for the years 1901-1902 when the average yield fell by about 50 per cent. Barring that seasons although we have had several famines in India, the cotton crop *which requires very little moisture* has turned at large enough for all our requirements. Then also it is the American cotton market which rules the India market and if the American crop turns out to be a good one, of which there are already indications, the Indian market will have to follow.

(9) Capital invested in the Cotton Mill Industry

The capital outlay on the entire cotton mill industry (spinning and weaving both included) would approximately amount to over 31 crores, a sixth of which (over 5 crores) is invested in weaving mills, and the rest (over 26 crores) in spinning mills. Out of this 5 crores invested in weaving mills throughout India, about 3 crores is invested in the Bombay spinning mills. While out of the 26 crores sunk in spinning mills about a half or 13 crores is invested in the Bombay spinning mills.

(10) Bombay, the Centre of the Cotton-Mill Industry

The spinning of yarn and the weaving of cloth in a large measure centred in Bombay which is the centre of the cotton mill industry. Nearly half the tolal number of spindles in the spinning cotton mills of India are in Bombay alone. While similarly over one-half of the total number of looms in India are in Bombay alone. Further the Bombay Presidency as distinguished from the city possesses 71 per cent. of the spindles and 79 per cent. of the looms in the whole of India. *Thirdly* the mills (spinning and weaving) produce nearly 75 per cent. of the quantity produced in British India. Bengal produces 7 per cent. the United Provinces of Agra and Oudh about 5 p. c., Madras 5 p. c., and the Central Provinces 4 p. c. *Fourthly* the Bombay Presidency possesses nearly 71 per cent. of the total number of mills in the whole of India. *Fifthly.*—In Bengal, the United Provinces and the Punjab the spinning mills spin hardly any yarn above number 25; while in Bombay, the spinning of the higher counts (above 25) is 9 per cent. of the whole; and in the Central Provinces, 4 p. c. *Sixthly.*—Using

Egyptian and other imported cotton, the Bombay mills are now spinning in appreciable quantity yarns of No. 40, and upwards. The production of the finer yarns—Nos. 31 to 40 increased in 1906-1907 to about 17 million lbs. from 15½ million lbs. in 1905-6.

(11) Number of Cotton Mills

In 1906-1907, the number of mills at work had increased to 217 mills (with about 60,000 looms and 56 lakhs of spindles). Of this number, 106 were exclusively spinning mills; and in 101 both spinning and weaving were carried on. Four of these 217 were closed throughout the year 1906-7, but eleven new mills were started.

(12) A Comparative Statement

The first Indian mill was started in 1851; but complete statistics were not officialy reported until 1879-1880. In 1883, sixty-three mills were at work, and by 190?-7 this number had increased to 217. Of these 20 mills are located in the Nation States and Freach territory Again of the 217 mills, 178 are owned by Joint Stock Companies—and 39 by private proprietors.

[For further information the reader is referred to two articles on the subject of Cotton Mills in India which have already appeared in a previous issue—namely—Vol. II (*New Series*), No. 2, November 1905.]

Some of Our Leading Industries

The Cotton Industry

The cotton industry is the most important of our manufacturing industries, and is on a better footing than most other industries. We get almost all the raw material for it in our own country, and spare some of it for foreigners. Egyptian and American cotton is now annually imported in small quantities, and these imports will increase during the present year. The cultivation of the new Sind cotton promises, thanks to the liberal initiative and help of the Bombay Government, to give great impetus to our staple industry. Our Mill-owners' Association may fairly be expected to show a practical appreciation of the efforts of Government by offering prizes to growers

of long stapled cotton in other parts of the country. Meanwhile it is agreeable to note that the cotton industry is now on a firm basis, though we are yet far behind our legitimate place in the production of cotton fabrics. The system of paying the managing agents huge commissions calculated on the outturn alone is happily getting into public disfavour, and a more sensible one is gradually taking its place. The labour supply is unsatisfactory from a variety of causes, plague being the main one. The public can now justly demand that the excise duties on cloth which have trebled during the last ten years and now amount to nearly thirty lakhs of rupees per annum should be abolished. The increasing revenue from excise on cotton cloth involves a new danger to the industry to which the attention of all publicists might be invited. At present the interests of Lancashire form the sole pretext for the impost. But if the revenue from it grows at its present rate, considerations of finance are likely to be utilised for its continuance. It will be said that the amount is too large to be at once remitted. This is an additional reason for taking concerted action now to get this obnoxious tax removed.

Iron, Coal and Manganese

It is a pleasing feature of the new industrial spirit that Indian merchants are turning their attention to the mining of coal and manganese. It is gratifying that recently a few coal and manganese concerns have been launched with Indian capital. Ignorance had hitherto hindered our progress. To ensure future progress it would be well if steps were taken to train Indian experts in Geology, Mining and Metallurgy. The difficulty lies in the fact that rich foreign capitalists are satisfied with a smaller return than Indian investors and that the latter generally fight shy of uncertain investments. The Tata Iron Works mark an epoch-making advance in mining and metallurgy, and are pregnant with very far-reaching results.

The Sugar Industry

The United Provinces of Agra and Oudh supply half the home grown sugar. But it is now becoming clear that our sugar production is losing ground in competition with that of Java, Mauritius, and Germany. The Swadeshi Movement is trying to enlist the religious scruples of the people in favour of native sugar, but the practical

question of extending the indigenous industry remains unsolved. Perhaps Mr. Hadi's new way of making sugar may aid in the solution. More irrigation works may hasten the desired result. The difficulty of getting sugarcane all the year round is at the root of the question. It is not easy to suggest a remedy. The refinement of molasses however pays fairly well, if the manufacture of rum as a bye-product is permitted by the state. Our patriotic countrymen are however in earnest, and Madras is going to have a sugar factory soon.

Jute and Silk

The jute and silk industries are at present confined to Bengal, but the Jute Mills are financed and managed by Europeans. There is no reason why awakened Bengal should not claim a share in this thriving industry. In the article of silk, Bengal has a practical monopoly though Kashmir is preparing itself to enter the list. Praiseworthy efforts are made in Mysore to produce silk on a commercial basis. Maharaja Sayaji Rao, the enlightened ruler of Baroda has taken the question in hand for the benefit of Gujarat. A Deccan Brahmin who has returned from Japan after studying sericulture in all its branches has, it is stated, started a small and successful factory of his own in the Konkan. It is to be hoped that his bold example will find enterprising imitators elsewhere.

Leather and Paper and other Industries

The leather industry is gradually spreading though no impression seems to have been made on the imports as yet. The efforts of Mr. Chatterton of Madras in this direction are deserving of great praise. But the field for leather manufactures is still very extensive, for we export skins and hides of the value of Rs. 14 crores. A factory at Navasari and another at Bombay both lately started are doing good business. There is no reason why every province should not have a leather factory of its own. The new Alembic Chemical Works at Bombay mark a valuable departure which is pregnant with important results in the immediate future. The glass works at Umballa, Dehra-Dun and Bankipur are among the offspring of the new Swadeshi spirit in British India. Chief Railway freights are especially necessary in the case of glassware. Enamelled ware and pottery have been taken in hand by patriotic Bengali gentlemen and the Victoria Technical

Institute at Bombay trains youngmen in enamelling. Surgical tools of excellent finish are now produced locally in Bombay and sold at a reasonable price. A tobacco factory near the same place must be reckoned among the progressive works of the year. There is of course a great scope for these industries all over the country.

Swadeshi. Notes : Educational

Swadeshi in Urdu Poetry

The Swadeshi and other movements that are stirring the minds of the people seem to have infused fresh life into the dry bones of Urdu poetry as is shewn by the appearance of the *Bharat Darpan* by Pandit Braja Mohun Dattatreya, and a number of other poems imbued with the new ideas. The *Bharat Darpan* is perhaps the most important poem of the year, both as regards form and matter. The poet seems to have thoroughly grasped the present situation. He minutely examines the present social and industrial condition of the Indian people and points out that the remedy rests mainly with themselves

An Indian Scientist and his Discoveries

Seven years ago Dr. Jagadish Chandra Bose began the inquiries into response in this living, and the non-living, which he has now carried a long stage further in the book "Comparative Electro-Physiology" has been published by Messrs. Longmans, Green and Co. The general purport of Dr. Bose's former work was to show that reactions formerly thought to be peculiar to the living muscular tissue of animals are in a large measure to be detected in vegetable tissue and also in inorganic matter. Dr. Bose, who is now in Europe, has been able to confirm and extend his inquiries latterly in a very remarkable fashion and it is interesting to learn that he is about to discuss some of his results before the psychologists in Germany. These researches which began with the study of response in stripes of tin and the like have led onward to the domain even of Psychology itself, not from any determination of the worker, who had no idea at first of the direction in which he would be led.

Theory and Practice of Swadeshi Law : Hindu and Mahomedan

The Institutes of Manu, which profess to be a direct emanation from the Deity, remain to this day the foundation of Hindu jurisprudence, although the commentators have split up into different schools. In like manner the legal system of Islam is based on the Koran, supple-

mented where necessary, by the *Sunnat* and *Hadis*, or Sayings and Doings of the Prophet, as well as by the decisions of his successors and the writings of the Muftis and Maulavis. But by Hindu law the king is recognised and the fountain of justice, while the original theory in Islam was that the law is independent of the State. The Shastras require the king to maintain permanent courts and to preside in them himself, but practically the whole judicial authority was left vaguely in the hands of the Brahmans, who enjoyed the exclusive right of interpreteting the sacred writings. Under Moslem rule justice was administered according to the Koran by Kazis, sitting in regular courts with Muftis and Maulavis to assist them, and acting on application under fixed rules of procedure. The ruler, however, was not altogether excluded from control over the administration of justice; the real power remained in the hands of the executive, who did not hesitate to intervene whenever they thought fit.

Swadeshi Notes : Social

Hindus and Musalmans in Behar

The social business and other relations between the Hindus and Mahomedans of Behar are of a very cordial nature. The Hindus and Mahomedans co-operate with each other in any work to be done irrespective of any considerations as to their religion. For example, Mahomedan pleaders command as much practice among Hindu litigants as among litigants of their own religion, so is the case with Hindu pleaders. Again, there are no large Hindu households where there are not Mahomedan servants and no large Mahomedan households without Hindu servants; there is hardly any social ceremony in a Hindu or Mahomedan household where these are not present guests whose religion is different from that of the hosts. Even in some festivals of a purely religious character such as "Holi," "Moharram," "Bassant," etc., the Hindus and Mahomedans join together.

Calcutta Youngmen and the Famine

The Anusilan Samiti, a society of youngmen in Calcutta, has estalished a Famine Fund under the direction of an Executive Committee, with Prof. Gauri Sankar De as President. It has been settled to send two members of the Society to Orissa to visit the affected areas and submit a report according to the instructions given by the Executive Committee.

Swdeshsi Notes : Religious

An All-India Hindu Religious Organisation

The Sri Bharat Dharma Mahamandal is an association which has for its object the deepening of the religious life of all orthodox Hindus thoroughout the whole of India. The institution and its branches in the country are establishing schools for imparting religious along with secular education, sent for the qualified religious preachers to all the parts of India to teach and instruct the pupils in the principles of the Hindu faith and to distribute amongst them Hindu religious literature. More than 150 such preachers are at work doing splendid service and wherever they go, they establish branches which in turn become local centres for living work. The restoration of the ancient seats of Sanskrit learning, the preservation,control and better management of the existing Hindu religious endowments, charitable institutions, sacred places, shrines, etc., also form part of the work of the Association and is prepared according to its means to provide inspectors for these institutions and also to publish books and pamphlets on the subjects. Its work also embraces the collection and the preservation of old manuscripts and the Sanskrit books and of preparing a complete and systematic bibliography of Sanskrit literature as well as the printing and publishing of monthly journals religious tracts, and authoritative books on Hindu Science and Philosophy. It has in its membership all orders of orthodox Hindus, ruling chiefs, heads of different schools, prominent members of the aristocracy, the leaders of the Hindu community and distinguished Sanskrit scholars. It has also special members who help in the work and the ordinary membership consisting of Hindus of both sexes who sign a declaration promising support to the Hindu religion and making small contribution towards the Mahamandal.

Swadeshi Notes : Industrial

A New Weaving Mill at Ahmedabad

A new cotton weaving mill has been recently started at Ahmedabad under the name of Himabhai Manufacturing Company.

The Maharaja Mills at Baroda

The opening ceremony of the Maharaja Mills, at Baroda was performed by H. H. the Gaekwar in February last. The erection work was throughout under the supervision of an Indian, Sjt. Lalljibhoy Beohardas.

A New Cotton Mill in Bengal

Extensive buildings are now under construction for a cotton mill at Mahesh near the railway line between Serampore and Rishra. The proprietor is a wealthy Marwari merchant by name Trikamdas Kalyanjee.

A Sugar Boiling School in the United Provinces

The sugar boiling school at Panchi, near Meerut has attracted 36 students from different parts of India including Burma.

A Swadeshi Oil Mill in East Bengal

A Swadeshi Oil Mill under the name of the "Barisal National Oil Mill" has been recently established at Nalchiti with a capital of one lakh of rupees. The progress during the short time of its existence is satisfactory.

A New Cotton Ginning and Pressing Mill in Oudh

The foundation stone of the above mills was laid on the 7th March last at Hardoi. It is hoped that the enterprise, which is due mainly to the efforts of Nawab Abdul Karim Khan of Sahabad, will prove an incentive to the establishment of many other factories in the district.

Cotton Cultivation in the Bombay Presidency

The latest report shows the total area under both the early and late varieties of cotton in the Bombay presidency as follows :—British Districts 3,683,000 acres; Native States, 3,108,000 acres; total 6,791,000 acres. This area is higher than that reported in Decembar last by 370,000 acres. The total revised estimates of outturn now stands as under :—British Districts 508,000 bales; Native States, 572,000 bales; tatal 1 080,000 bales. This is 43 p. c. below last year's yield, but 9 p. c. over the average of the 10 years excluding famine years.

Cotton Cultivation in the Madras Presidency

The final report of the Madras cotton crop states: Tha total area sown up to the end of January 1908 is 1,621,000, or about 5 per cent. more than the area sown up to the end of January 1907 The crop is generally in fair condition.

Swadeshi Coal Association

The Eastern *Borgress* coal Association has been started with a capital of three lacks. The colliery is in working order and the exceptionally low royality and the easy work of the collieay have reduce the working expances and the cost of coal to a very low fignre. A clear profit of Rs. 3 per cent. be safely calculated this year The gross quantity of coal contained in the property has been estimated at about 4,321,916 tons.

Banjetia Agricultural Exhibition

Another Industrial and Agricultural Exhibition was opened at Cossimbazar. It was the sixth Banjetia Industrial and Agricultural exhibition. The Maharaja of Cossimbazar is the life of soul of the exhibition. He spends more or less about Rs 5000 every year.

Question:

How can Indian students increase their love for their country?

Answer:

(*a*) *By increasing their stock of knowledge of India and Indians.*
(*b*) By learning to act together for some common purposes useful to their country.
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) *By helping the cause of education on national lines and under national control.*

The Magazie seeks to promote these four objects, especially those under *a* and *d*.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE

(NEW SERIES)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever permanent in one mode of Being is the TRUTH.—Sankara

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PART I: INDIANA.

INDIAN NATIONALISM AND THE GROWTH OF INDIAN VERNACULARS

WHEN THE people of a country try to stand on their own legs and to form themselves into a homogeneous whole—a "nation" in the true sense of the term—its attempts and activities, hankerings and hesitations are all well mirrored in the literature and specially the vernaculars of the country.

Innumerable books and periodicals of the greatest permanent value have made their appearance in the different vernaculars of the country and they have all a common aim,—the regeneration of the country. The national movement alone has created first class speakers, nay orators, in the much despised vernaculars of Hindusthan.

Previous to the birth of the movement high-class speakers in Bengalee or other vernaculars were very rare but now they can be found in scores and their speeches if preserved would secure a high place in the literature of the land. In Bengal the late Pandit Brahma Bandhab Upadhyaya with the help of his journal, the *Sandhya*, created a new language, as it were, suited to the not very liberally educated masses of the country.

In Bengal the movement created and sustained one or two Bengalee dailies, and vernacular journalism in general got a strong impetus from the movement. A vast quantity of national songs and poems in Bengalee and other vernaculars has come into existence since the birth of the Swadeshi movement. And these songs and poems would do credit to any nation in the world. The dramatic literature too has been greatly enriched by a not very small number of books aimed at helping the national movement. Indeed, the movement has left a deep and indelible mark on every department of the Indian literature and particularly the vernaculars of the different provinces of India. The best efforts of one province have again been translated into the vernacnlars of the other provinces and this, though an after-effect of the movement, has greatly helped the movement itself.

The *Bangiya Sahitya Parishad* of Calcutta with its branches in the Moffusil, the *Nagari Procharini Sabhas* of Benares and Arrah, the *Nagari Procharini Sabha* of Allahabad, the *Maharashtra* and *Monoranjak Grantha Prasarak Mandalics* of Poona, the *Gujerati Sahitya Sabha* of Ahmedabad and numerous other similar institutions have done and are still doing much valuable work by fostering the vernacular literature of the country, and thereby helping the growth of nationalism in India. The Arya Samaj, though a purely religious and social organisation, has done much for the culture and improvement of the *Hindi* language or the *Arya Bhasha*, as the late Swami Dayananda Saraswati, the founder of the Samaj termed it. The *Deva Samaj* of Lahore too has done a great service by the propagation of the *Hindi* language not only among the male but also among the female populations of Northern India.

The Bengali historical novel *Anandamath* of the great Bengali writer, the late Bankim Chandra Chatterji, from which we have got the two simple but comprehensive words of salutation, *Bande Mataram*, and the immortal national song beginning with those two words, along with a few other books from the same pen have already been

translated not only into Hindi and Marathi, but also into Tamil, the language of our Dravidian brothers of South India. Translations into the different vernaculars of the province are also being very frequently made from important publications in English, French or other provincial vernacular languages of India. Indeed incorporation and assimilation of the best materials in other languages into the Indian vernaculars are proceeding apace.

Deser Katha in Bengali, not a very old book, is a compendium of information about India, collected from various sources. Its author is a well-known Marathi scholar, Pandit Sakharam Ganesh Deoskar. *Deser Katha* in Bengali has been stereotyped and has already gone through four editions and has been translated into Hindi under the title "*Des ki Bat.*"

Hindi Kesari is a vernacular weekly published from Nagpur. It was established two years ago with the object of disseminating in *Hindi* the views of Srijut Bal Gangadhar Tilak by translating and publishing the articles appearing in Srijut Tilak's Marathi *Kesari* (of Poona) which is one of the most influential and most largely read vernacular journals in India. We also hear of the *Gurjar Kesari* and the *Tamil Kesari* but we have not yet had access to them.

The weekly *Marathi Vande Mataram* of Poona publishes all the principal articles appearing in the *Bande Mataram* of Calcutta, a daily written in English.

Biographies of distinguished Indians have been appearing in English for some time and people of all provinces may read them to their advantage. But now-a-days the lives of the great men of India are also appearing in the different vernaculars of the provinces. The life of the great Marathi poet Tukaram may now be had in Bengali and we have not to run to English-written books to be able to read an account of his life and teachings. Some of Tukaram's best *Abhangas* (religious poems) have also been rendered into Bengali poetry. Before long, it is hoped, important works like Swami Ram Das's *Dasbodh* (Marathi) will be translated into some of the other vernaculars of India.

Hindi ought to be the *lingua franca* of India as it is the easiest and the most largely spoken language in the country. The *Ekalipi Vistar Parishad* of Calcutta, of which the Hon'ble Mr. Justice Saroda Charan Mittra of Calcutta is a principal promoter, is trying its level best to make Devanagri the common alphabet of all the Indian vernaculars. The *Parishad* publishes a very high class monthly called the *Devanagar*,

which contains valuable articles along with good illustations in the different vernaculars, all printed in the Devanagri character. The *Parishad* is also publishing Bengali books in Devanagri script. The attempts of the *Parishad* are most laudable and it is a great pleasure to read erudite and interesting articles in the different vernaculars printed in Devanagri in one and the same journal specially when they come from the pen of men like Mr. Justice Saroda Charan Mittra.

Kavi Dayaram no Akshar Deha, a posthumous work of the well-known Gujarati scholar, the late Pandit Gobardhan Ram M. Tripathi, has recently been published in Devanagri character and has thus greatly helped the cause of the Parishad. The *Dawn Magazine* used to publish its Bengali portions in Devanagri character long before the *Ekalipi Vistar Parishad* came into existence.

Kayestha Ethnology, originally an Urdu book, has resently been translated into Hindi.

Srijut Amarchand P. Parna is a Gujarati by birth. He is a great Hindi scholar. His famous work *Kavya Binode* is in both the languages, Gujarati and Hindi.

Sawanih Umri Sahanshah Akbar is an Urdu translation of Col. G. B. Malleson's "Akbar" of the "Rulers of India" series.

The *Nagari Pracharini Sabha* is also doing much to help the cause of the Hindi language. The *Hindi Scientific Glossary* is a very important publication of the *Sabha.* It is a volume of 359 pages. There are seven sections in the book dealing with technical terms in Geography, Astronomy, Political Economy, Physics, Chemistry, Mathematics and Philosophy and contains a total of over 10,000 (ten thousand) English words and over 16,000 (sixteen thousand) Hindi equivalents. It is a splendid bit of work and we trust it will lead on to a still more comprehensive and generally accepted work on terminlogy. Among other works of the *Sabha* may be mentioned the *Prithi Raj Raso* and Tulsidas's Ramayan. *Chandravati* (a translation from Sanskrit) is very valuable from the literary standpoint. *Mridu Bani* is a collection of Hindi poems by ladies and should prove stimulating at the present time when the intellectual development of women is taking such an important place in the reform movement. For more than three years the Sabha has been publishing a quarterly magazine by name, "The Nagari Pracharini Patrika." It has been decided to publish the *Patrika* every month. For the last six or seven years another quarterly journal has been published by the *Sabha* under the title *Granthamala.* This is mainly

devoted to the publication of old and comparatively rare books, many of which have only existed in manuscript. The *Nagari Pracharini Sabha* at Arrah has done a distinct service by publishing the *Hindi Siddhanta Prokas* and Logic and Chemistry Primers.

Very recently an offer of a substantial sum of money has been made to facilitate the free teaching of the Hindi language in the principal cities of India. This will go a great way towards the spread of the Hindi language.

The Gurukul Academy near Hardwar imparts education to Arya children through the *Rashtriya Bhasha* (the Hindi language). An elementary treatise on Botany in *Tamil* has been recently published in Madras (By K. Rangachari, M. A., M. E. Publishing House, Madras.) This is not a piece of patchwork or a mere translation from some English text-book, but it is a genuine price of original work honestly done in the true interests of education by one who loves and knows the subject very well. The illustrations are both numerous and excellent and as the examples taken are all from common South Indian plants, the book will be of immense use in our training schools. It ought to be translated into the other vernaculars of the country. With elementary text-books on all scientific subjects and with teachers thoroughly trained and equipped, rural education should become more practical and useful and our boys and girls ought to be early trained in the proper use of their powers of observation and understanding.

The *Biswakosh* or the Encyclopædia of the World, in Bengali, is on a fair way to completion. This is a great and stupendous work edited by Srijut Nagendra Nath Basu, a great oriental scholar and antiquarian. This encyclopaedia has enriched the Bengali language greatly. We hope the remaining volumes will be out soon. It is being published in parts.

Srijut Monmothadhan Banerji, another great Bengali scholar, is publishing the *Sikshya Kosh* (Encyclopædia of the Science of Teaching) in Bengali. This too when completed will be an acquisition in the Bengali language.

In the field of Bengali drama too some recent historical plays have much enriched that branch of the Bengali literature. The recent publications all show which way the wind blows.

One of the surest indices to the national character of a people are the folk-songs and proverbs current among the common populace. The national movement has brought in its train a very large and welcome

increase in the number of popular poems and national songs. Poetry in all the different vernaculars of Bengal, Bombay, the Punjab, the United Provinces and South India—indeed everywhere in India—has got a most refreshing impetus from the movement, which again in its turn has been much benefited by it. As regards the soul-stirring national songs you can hear them echoed and re-echoed everywhere in Bengal and outside Bengal. They attract and captivate you wherever you go. It is a treat to hear the national songs sung by groups of boys or in the streets by some well-organised procession party. Innumerable books full of new and old national songs have appeared in Bengali and some of them have even been translated into other tongues.

The people have now been able to understand the difficulty and the mistake of imparting education to their children through the medium of a foreign tongue and with foreign ideas and sentiments, neglecting the vernaculars. As a result the *Bangadesastha Jatiya Siksha Parishad* (the National Council of Education, Bengal) has been established and the Council aims at imparting a rational and thorough education to the children of the soil through the vernaculars of the country as far as practicable. Even the advanced students can now go through a vernacular course of study. Students joining the National College after passing the Matriculation Examination from any province of India can read there simultaneously, Sanskrit, Bengali, Pali, Hindi and Marathi. Courses in Tamil, Telegu and Gujrati have been adopted by the National Council in their Scheme of Study, but no classes have yet been opened to teach the last-mentioned vernaculars in the Calcutta National College.

The National movement has resuscitated, as it were, the vernaculars of the country. They, we are sure, will be able to grow further and boast of producing literatures which will vie with other great literatures of the world.

A nation is known by its literature and with a common script India is sure to soon possess rich vernacular literatures. Along with the growth of nationalism the literature of the land is bound to grow on.

SEHANGAL.

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THE SYSTEM OF ADMINISTRATION IN THE NIZAM'S DOMINION

His Highness the Nizam is the chief surviving relic of Mahomedan supremacy in India. The Nizam's dominions comprise 19 districts as against 22 in the neighbouring Presidency of Madras. Their population exceeds 11 millions and the length and breadth of the territory average about 475 miles. The state has an area of 82,698 square miles and yields a revenue of nearly six hundred lacs of rupees. The Nizam has a Cabinet Council consisting of four *Muin-ul-Muhams* or Departmental Ministers on salaries ranging from Rs. 6,000 to 2,500 and a *Madar-ul-Muham,* Prime Minister. The latter draws a salary of Rs. 10,000 per mensem, the same as the Governor of Madras or Bombay, and has the title of His Excellency. The Cabinet Ministers are assisted by Secretaries on an average salary of Rs. 2,000 and 4 puisne judges on Rs. 1,500 each. The 19 districts are grouped in four divisions, each under a *Subadar* or Commissioner drawing Rs. 1,700 per mensem. The Collectors of districts, called the First *Talukdar*, draw from Rs. 800 to Rs. 1,000 per mensem. The highest post in the State is held by Maharaja Sir Kishen Prasad, Bahadur, K.C.I.E., who draws Rs. 16,000 per mensem at present (Rs. 10,000 as Premier and Rs. 6,000 as Military Minister) or nearly the same salary as the Viceroy of India. Some 43 appointments carrying salaries of Rs. 1,000 per mensem or upwards are recently held as follows:—

No.	Post	Salary Rs.	Incumbent
1	Premier ...	10,000	His Excellency Maharaja Sir Kishen Prasad, *Yaminus Saltanat* Bahadur, K.C.I.E.
2	Minister, Military Department ...	6,000	Ditto Ditto
3	Commander-in-Chief ...	3,000	Col. the Nawab Afsar-ul-Mulk, Bahadur, C.I.E., M.V.O.
4	Finance Minister ...	3,500	Cason Walker Esq., I.C.S.
5	Judicial Minister ...	2,500	Nawab Fakhr-ul-Mulk, Bahadur.
6	Revenue Minister...	2,500	Nawab Sahab Jang, Bahadur.

No.	Post	Salary Rs.		Incumbent
7	Secy. to Premier ..	2,000	...	Nawab Faridun Jang, Bahadur, C.I.E., (Parsi).
8	Revenue Secretary	3,000	...	A.J. Dunlop, Esq,, C.I.E.
9	*Peshi* Secretary ...	2,000	...	Moulvi Ahmed Husain, M.A., B.L.
10	Home Secretary ...	2,000	...	Moulvi Md. Aziz Mirza, B.A.
11	Military Secretary	1,500	...	Major Nawab Mahir-ud-daula.
12	Inspector General of Police ...	2,514	...	Mr. A. C. Hakim, C.I.E.
13	Commissioner ...	1,700	...	Nawab Framurz Jang (Parsi)
14	Ditto ...	1,700	...	Rai Murlidhar.
15	Ditto ...	1,700	...	Nawab Muqtadir-ud-daula, Bahadur.
16	Ditto ...	1,700	...	S. Yusuf-uddin Khan.
17	Supdg. Engineer ...	1,500	...	Mr. Karamatullah Khan (Offg.
18	Director Public Instruction ...	1,300	...	Syed Sirajul Hasan, M.A., LL.D., (Offg.)
19	Post Master Gnl. ...	1,300	...	Mr. N. Homan
20	Convr. of Forests ...	1,200	...	Mr. Sorabji Jamshedji Wacha.
21	Commr. of Custom	1,200	...	Nawab Mastaqar Jang.
22	Accountant General	2,000	...	Mr. Akbar Najar-Ali Hydari, B.A.
23	Chief Justice ...	2,000	...	Nawab Hameedulla Khan Sarbuland Jang, M.A.
24	Puisne Judge ...	1,500	...	Nawab Nizamat Jang Bahadur, M.A., LL.B.
25	Ditto ...	1,500	...	Nawab Hakim-ud-daulah, M.A., Bar-at-Law.
26	Ditto ...	1,500	...	Nawab Zulgadar Jang Bahadur, Bar-at-Law.
27	Ditto ...	1,500	...	Generally a Hindu.
28	Mint Master ...	1,200	...	Mr. T. M. English, M.I.M.E.
29	Supdt. Central Jail	1,300	...	Mr. F. Gordon.
30	Secy. Hydrabad Municipality ...	1,500	...	Mr. A. H. Stevens.
31	Inam Commissioner	1,200	...	Nawab Iqbal Yar Jang.
32	Principal Nizam's College ...	1,500	...	Mr. E. A. Seaton, M.A.

No.	Post	Salary Rs.		Incumbent.
33	Professor Nizam's College ...	1,000	...	Mr. P. H. Sturge, M.A.
34	Supdt. of Stables and Elephants ...	1,550	...	M. Alibin Abdullah.
35	Manager, Salar Jang Estate ...	1,000	..	Rai Lalta Prasad Bahadur.
36	Asst. Inspr. Genl. ...	1,000	...	Mr. H. Gough.
37	Asst. Inspr. Genl. (Detective Branch)	1,000	...	Mr. W. A. Gayer.
38	Asst. to Finance Minister ...	1,000	..	Babu Nanda Lal Sil,
39	Asst. to Revenue Secretary ..	1,100	..	Moulvi Md. Abdur Rahim.
40	Inspr. Genl. Regtr.	1,000	...	Dr. G. Nundi, M.A., LL.D.
41	Mufti	1,000	...	Moulvi Lutfullah.
42	Examiner of Acts.	1,100	...	M. Habeed-ud-din.
43	Asst. Acct.-Genl. ...	1,000	...	Mr. J. A. Heenen.

It would thus appear that out of 43 appointments in the above list twelve are held by Englishmen, seven (including the two highest which between them carry a salary equivalent to that of seven others) by Hindus and three by Parsis. The remaining 21 or only one-half of the total number of the highest appointments are held by Mahomedans. There can be no better proof that this of the toleration and impartiality of His Highness the Nizam. There is certainly no other State in India that places more reliance on its alien subjects or admits them to a larger proportion of the best-paid appointments, in strict accordance with their merit, and absolutely regardless of their creed, colour or race. Of late years there has sometimes been a tendency to prevent outsiders from entering the State service and to reserve the best appointments for the residents of the State on the principle of *Hyderabad for the Hyderabadis.* So long as capable men can be found, for the highest appointments, within the State, there can be no valid objection to the application of this principle. But ever since the days of the first Sir Salar Jang, Hyderabad has attracted and pressed into its service men of light and leading from all parts of India. The late Mr. Justice Mahmud, the late Nawah Musil-ul Mulk, and the Rai Hukum Chand, the present Secretary of the Aligart College,

Shams-ul-Ulama Maulvi Nazir Ahmed, LL.D. and the two Bilgrami brothers, are some of the eminent men from Northern India who have devoted their talents to the service of the State for a long or short period in the past. Nawab-ul-Mulk Syed Hussain Belgrami, C.S.I., has been lately selected by the Secretary of State for India for the highest administrative post open to the Indians in the British Service. Mr. Casson Walker, I. C. S., the Finance Minister; Mr. Aziz Mirza, B. A., the Home Secretary, and Mr. Hydari, B. A., the Accountant General, are brilliant examples of outsiders still doing yeomen's service to the State.

THE NATIONALISM OF JAPAN

THE Westernization of Japan is a world-wide delusion. I drew that conclusion from deep and close study of the Japanese people and literature about them during my stay in America. Since then I have visited Japan on my way back to India and I have been more than confirmed in that conclusion from studying them on the spot. Indeed the conscience and consciousness of up-to-date Japan affords the most serious and intricate study to any deep thinker of the day, whether he be of the East or of the West. To the superficial observer, the recent more than wonderful exploits of the Japanese would appear to have been the results of their almost wholesale Westernization in mind and method. A more erroneous idea never took possession of a rational man and insulted the prestige of his brain. And yet most Western thinkers of the day have not merely entertained it, but prided themselves upon the implied inference that Japan owes her overshadowing glory to Western teachership. No wonder our own Indian brothers, who have dedicated all their thinking to Western thinkers, have accepted the same erroneous conclusion as *the* fact of it all.

The Japanese people owe their present material and physical greatness to their moral strength and world-old intelligence. That moral strength is born of their religious beliefs whose vibrations have more and more brightened their intelligence as centuries have passed along. Outsiders make a great mistake in thinking and saying that the Japanese are not a religious people; that, on the other hand, they are rather materialistic judging from their love of money and trade. These outsiders think and say so because the Japanese concepts of religion and religious practices are not like their own, and because they are not only not fully religious themselves but are ignorant of the inner laws of

religion. Religion is the outer concrete expression of spirituality, so that the aim and object of religion is to develop spirituality. What is spirituality but the atmosphere of the Spirit whose substance is the eternally vibrating radiance of the soul, the portion of the all-pervading God in man? The practical creed of the main Japanese religion, Shintoism, is the worship of their gods and ancestors who, according to their belief, become gods after death. Therefore, in worshipping gods and ancestors —who have become gods—the Japanese worship divine beings, for gods are the materialised manifestations of the Attributes and Forces of God the summing-up of which God, in His Energy, is. By daily loving contemplations of these concentrated manifestations of the Attributes and Forces of God, the Japanese absorb, more or less according to the degree of concentration, some of these Attributes and Forces. This creates within them a divine atmosphere, a spiritual sense, little by little through their daily meditation and service of the gods by the offering of food and drink. These offerings build sentiments of devotion along with the prayers.

Then the Japanese love and adore their King, the Mikado, whom they believe to be a descendant of Amâ the first Mikado, who was an Incarnation of God. That this Amâ is a corruption of Ramâ there is not even the smallest doubt, for the additional evidence furnished by the fact that, according to the Japanese traditions, the Mikados are born in the line of the Sun-mother which is nothing more or less than that they are descendants of the Solar Race of Kshatriyas to which our Ramâ Chandra, the Divine Incarnation, belonged. But whatever may be at the bottom of this coincidence, the fact remains that the Japanese, in loving the Mikado as a fleshly manifestation of the supreme Being, with all the deepest homage other peoples render to God or His Incarnation, practically love God. Whether the Mikado is Heaven-descended or not is does not matter the least. It is the Japanese belief in him that counts. If anybody worships a thief believing him to be a saint, he worships a saint and *not a thief*, and absorbs the essence of the saintly qualities which he knows constitutes the individuality of a saint. In the same way the Japanese loving homage of their divine Mikado absorbs the qualities and the siprit of divinity which they know an Incarnation of the Deity must possess.

The Japanese worship of their King is no lip-worship. It is a whole-hearted worship as I have seen it in Japan. Not only everything of and about the Mikado is holy, but the average Japanese will do anything for

or at the command of the Mikado, and lay down his or her life at his bidding or to serve him. It is a unique devotion, unparalleled in these modern times—this King-worship by a whole people. It reminds one of the old days of India, of Râma Chandra and the people of Ajodhya whose love for their beloved king was even more than their love for their own flesh and blood. Thus Shintoism and Mikadoism have helped the Japanese to be doubly spiritual. But it is the spirituality of energy, its force being absorbed from the Energy-Attributes of God and the Representative of the Energy-Incarnation of God which they firmly believe the Mikado to be. Passionate devotion itself, such as the Japanese feel and exhibit toward their gods, ancestors and king, generates a mind-force which feeds one of the greatest moral dynamos in the world. It is these human dynamos of moral force that have achieved all the unheard-of successes in the field of Manchuria and the seas, as well as in every other sphere of Japanese activity. The knowledge of shooting, bombarding and efficient management of moving armies can be learnt almost in a twinkle by any intelligent race of men, but the extraordinary dexterity and valor and heroism, almost unparalleled in recent history, not to speak of the impenetrable tactics and large-hearted diplomacy and noble treatment of the enemy are all due to the highest order of moral force born of highly developed spiritual instincts. The patriotism of Japan is not the patritiosm of modern European countries or of America. The patriotism of Japan is the patriotism of the oldest world, an all-round patriotism whose conscience and energy are derived from the soul and exhalts the patriot in every respect. Such patriotism is not born in such materialized soils as the Western or Mahomedan countries. It is only possible in lands where religion is the chief business of human life, and where God is the one goal of that life. It is possible in Japan, even in China, and most of all—in India, the very soul of the earth.

Thus the nationalism of Nippon is an innately native and an all-round indiginous nationalism, its mainsprings and roots are deep down in her whole-souled divine worship, in the forms of Shintoism and sacred devotion to the king. Her higher class people may have donned the armours of Western civilization and adopted the methods of Western warfare and Western ways and tricks of trade only to protect their country from the aggressive onslaughts of Western powers in fields of battle and commerce ; but in her heart, and in her soul, Nippon, with her old-world, all-enduring institutions, is enthroned in all her ancient glory. Her conscience is linked with the conscience of the past, her

consciousness guards the twin deities thereof—devotion to gods and ancestors and the divine king. As Mr. Okakura-Kakuzo, the great Japanese writer has aptly put it, that it is the Renaissance of Shintoism that has built up once again the nationalism of Japan. Go to Japan and study her people closely and carefully with the light of a wisdom, unshadowed by the darkness of new-fangled ideas of life called "civilization," and you will find that the average Japanese lives almost ignorant of new world ways and habits of life. His mind moves in the old grooves of thought as his feet trudge along old ways of life.

Even this great war, with all its one-sided glories of victory, failed to excite any extraordinary interest. While in Japan I was told by our Hindoo merchants and students that during the process of the war, the Japanese people lived and acted as if they were living in the most peaceful times. Not that they did not know there was such a big war going on. The papers published full details of each event and they read them. Yet they went on getting through their daily routine of life just as they have done always, oblivious of their great exploits in Manchuria, only evincing some little temporary excitement when fresh troops left the country for the seat of war. It seems the Japanese mind did not think it was their business to be anxious about the results of the war when their Heavenly Mikado was guarding their interests. The Mikado was infallible, the Mikado was divine, the Mikado was the wisest of sages, the Mikado was the descendant of the All-Powerful God; how could anybody cope with him; nay, not even heavenly hosts could defeat him. And were not the gods helping the fight? Were not their great godly ancestors backing each fighting Nipponese with all their mighty strength and valor? No, the war was in the best of hands, in divine hands, and hence it was an insult to the Mikado, the gods and the ancestors to get anxious about what they had taken charge of.

Such confidence of a whole people in King and divine dispensation is the rarest in this world of superabundant scepticism and surging selfishness. And it has been possible for Japan to exhibit it because her national consciousness is based upon divine belief. She has borrowed this belief in the gods from the Hindoos whose god-worship is as old as the hills. It is only "educated" and denationalized Hindoos that have lost faith in both the gods and God. This godless spirit is just now trying to build a new spirit of nationalism with materials entirely outlandish and until they find out their grievous error and build with indigenous mental materials, all their efforts are bound to fail. Let Japan

be studied aright and she will furnish the right lesson, by following which our object will be realised. By studying the inner conscious ness of the Japanese by the light of their daily home and social life, we shall get into the mystery of their unique and unparalleled feeling of patriotism—why all Japan feels like one man, thinks like one man, acts like one man. It is Japan's practical religiousness which has kept her consciousness immersed in the soul-realm, whether she knows it or not; that is the cause of the absolute unity of her people's minds and hearts. Let Hindoos, who are the parents of the religion of god-worship and ancestor-worship, take care of their gods and ancestors and their gods and ancestors will take care of them. Then only India will feel, think and act like one man. Vedantism is all right, but Vedantism's God is All-Spirit. Vedantism is the science of religion. Let them devote themselves to religion—Dharma, whose God is Iswara, the Energy-Expression of the God of Spirit, the Iswara whose Attributes are manifested in the entities called the gods—the Devas—and by that devotion they will absorb the energy of Iswara and of the Devas and, thus, filled with divine energy, they will dare or do more than even the Japanese have dared or done.

BABA BHARATI.

SWADESHI NOTES: SOCIAL

Hospitals During Mahomedan Rule

TENANT, Mill and other writers have asserted that there was no such establishment as an Hospital for the poor, until the time the Company acquired the country. This, there can be no doubt, is a mistake. Asylums for the poor and the sick were established in different parts of the country, as early as the reign of Sultan Ala Addeen Hussain Shah about the close of the 15th. century, and subsequently it was ordered by Jahangire, that "hospitals be erected in all the great cities throughout the empire, and charges for attendance and medicine be defrayed from the Khalsa;" and also "in every city as well as in Khalsa lands, refectories were ordered to be established according to the size of the place where materials were daily prepared for the support of the poor inhabitants and for the refreshment of travellers." "The Dacca Hospital and Alms House were no doubt established in obedience to the above orders, and in justice to the Mughul Government, it must be observed that the sum

of Rs. 8,390-8 which they thus spent in charity is considerably more (considering the greater cheapness of provisions in those times) than the sum bestowed by Government on the several charitable establishments in the city in the present day. Besides this public allowance, collections were made at the Hosseini Dalaun during the Mohurram, and at the Jumma Mushjid on the occasion of the Ead for the relief of the poor." (The Topography of Dacca by Dr. Taylor, written in 1839; Chap., X, p. 318.)

Hindu-Moslem Relation

In the same Topography of Dacca by Dr. Taylor (1839) to which we have already referred, we find that in those days there was no Hindu-Moslem question. In chapter ix, page 257 of Dr. Taylor's book we read:—

"Religious quarrels between the Hindus and Mahomedans are of rare occurence. These two classes live in perfect peace and concord, and a majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same hookah."

B.

In another book, The East India Gazetteer, by Walter Hamilton, published in two volumes in the year 1828, we notice a similar state of things existing all over India and even the border of India where ever Hindu and Moslem live side by side. Northern India, Runghpur Malaber, the Daccan, and even Khelat (the capital of Beluchistan) Afganistan, Kabul and Candahar. The materials, from which the above work was compiled were either printed documents or manuscript records deposited at the India Board. We give here some extracts from the book in support of our statement that there was no Hindu-Moslem question is those days.

(*a*) "*Hindustan*:—Open violence produced little effect on so patient a people, and although the Mahomedans subsquently lived for centuries, intermined with the Hindus, no radical change was produced in the manners or tenets of the latter; on the contrary, for almost a century past, the Mahomedans have evinced much deference to the prejudices of their Hindu neighbours, and a strong predelection towards many of their ceremonies" (Vol. I, p. 648.)

(*b*) "*Rungpur*:—The two religions, however, are on most friendly, terms, and mutually apply to the deities or saints of the other, when they imagine that application to their own will prove ineffectual." (Vol. II, p. 478.)

(*c*) "*Malabar* :—When the Portuguese discovered India, the dominions of the Tamorin, although rulêd by a superstitious Hindu prince, swarmed by Mahomedans, and this class of population is now considered greatly to exceed in number all other descriptions of people in the British District of South Malabar. This extraordinary progress of the Arabian religion does not appear (with the exception of Hyder and Tipoo) to have been either assisted by the countenance of the government or obstructed by the jealousy of the Hindus, and its rapid progress under a series of Hindu princes demonstrates the toleration or rather the indifference, manifested by the Hindus to the peaceable diffusion of religions practices and opinions at variance with thier own." (II, 181.)

(*d*) "*Deccan* :—There is a considerable Mahomedan population in the countries subject to the Nizam, but those of the lower classes, who are cultivators, have nearly adopted all the manners and customs of the Hindus." (I. 484.)

(*e*) "*Khelat* :—The Hindus are principally merchantile speculators from Mooltan and Shikerpur, who occupy about 400 of the best houses, and are not only tolerated in their religion, but also allowed to levy a duty on goods entering the city for the support of their pagoda." (II. 81.)

(*f*) "*Afganistan* :—Brahmanical Hindus are found all over Cabul specially in the towns, where they carry on the trade of brokers, merchants, bankers, goldsmiths and grain-sellers. (I. 81.)

Cabul :—Many Hindus frequent Cabul, mostly from Peshwar; and as by their industry they contribute greatly to its prosperity, they are carefully cherrished by the Afgan Government." (I. 307.)

(*g*) *Candahar* :—Among the inhâbitants he (Seid Mustapha) recons a considerable number of Hindus (partly Kanoje Brahmins) both settled in the town as traffickers, and cultivating the fields and gardens in the vicinity. with respect to religion, a great majority of the inhabitants are Mahomedans of the Sooni persuasion, and the country abounds with mosques, in which Syed Mustapha asserts both Hindus and Mahomedans worship, and in other respects nearly assimilate." (I. 341.)

SWADESHI NOTES: INDUSTRIAL

Srijut Satis Chandra Das Gupta, B. A., of the Bengal Chemical and Pharmaceutical Works of Calcutta, has devised and easy and perfect method of manufacturing celluloid in India. Celluloid is a most useful article which is already in very great demand by several departments of the trade, particularly the one in umbrella. Its manufacture is bound to be a profitable business and, as such, should be taken up by some one of our patriotic capitalists. The minimum amount with which a small business can be floated has been estimated at ten thousand rupees,

Question:

How can Indian students increase their love for their country

Answer:

(*a*) *By increasing their stock of knowledge of India and Indians.*
(*b*) By learning to act together for some common purposes useful to their country.
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) *By helping the cause of education on national lines and under national control.*

The Magazine seeks to promote these four objects; especially those under *a* and *d*.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE

(NEW SERIES)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever permanent in one mode of Being is the TRUTH.—Sankara

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PART I: INDIANA

FATE OF THE WARRIOR-QUEEN, THE RANI OF JHANSI

I

THE MUTINY was all but ended, save for the efforts of the few who were still desperately maintaining the struggle in Central India under the heroic leadership of the Warrior-Queen, the Rani of Jhansi. The Rani was a resolute and intrepid woman who infected her troops with her own fearless hardihood, and carried on the struggle against the English with a coolness and capacity that extorted a full and frank admiration from English generals. The British general, Sir Hugh Rose, had been congratulating himself that after the capture of Jhansi and his victory at Golauli, there would be little work for his men to do except in stamping out the last dying flames of the Mutiny in some

remote centres of Central India. In the midst of this self-congratulation, news came that the Rani of Jhansi had captured the rock-fortess of Gwalior in Central India, after having driven headlong the Maharaja of Gwalior and his men. Broken again and again, harassed day after day, deprived of guns and service equipment, starved, wounded, dispirited and disappointed, the decimated band of soldiers under the Rani had actually, which in full retreat, broken back across the main lime of British communicationsand delivered an attack on Gwalior, the least likely spot in Central India and had ensconced themselves in safety upon the summit of that rock-fortress, whence they dominated the adjacent plain. For GwaliorFort, now all but abandoned except as a table-land of exceptional and archæological importance—rises nearly two miles in length and 300 feet sheer above the plain. Its strength and importance were proverbial, and in all its long and stormy history only twice had it been taken by force; and even in these days of modern guns it will appear to be an almost impregnable citadel, so perpendicular and unscaleable are the cliffs that on all sides fall plumb to the level plain below. North, south, east and west, the wide flat plain stretches out. There is no point from which this austere outpost can be commanded.

II

Such was the place which had been suddenly captured by the Rani and from this historic stronghold Nana Saheb was once more proclaimed Peshwa. Four or five miles from the Rock, a well-chosen spot was selected by the Rani for her advanced post, while at Lashkar, the "flower garden" suburb of Gwalior at the southern end of the Rock was her "encampment." It was characteristic of the Rani's thoroughness and capacity that she went out in person to superintend her most important advanced outwork, situated as mentioned above some 5 miles from her encampment.

In the meantime, Sir Hugh Rose had been joined by General Smith from Jhansi. Disguised as a man, the warrior-queen passed rapidly from post to post under the persistent and deadly fire of General Smith's guns; but her artillery fell back; and her infantry refused to hold on without the assistance of their guns, and retreated in growing disorder upon Lashkar. Every moment this withdrawal became more and more disorderly, until the confusion was completed, the English appearing suddenly on their flank under cover of a deep *nullah*, and the whole body, mounted and unmounted alike, fled forward to the suburb of

Lashkar. Even there the flight did not end. There was no pretence of resistance any longer, except *from a slight, fully-armed figure—the undistinguished figure of the warrior-queen,* that was helplessly whirled along in this cataract of men and horses. Again and again, this one leader, gesticulating and vociferating, attempted to stem the tide of routed forces, but all in vain. There was no possibility of holding up the broken Marathas, and at last a chance shot struck down, across her horse's neck, this one champion of the retreating force. One moment, and the swaying figure of the Rani was overtaken and felled by the stroke of a British sabre. Says an English narrator, "There was no time to halt, for the victory had to be pressed home, and so the small form of the pluckiest enemy we ever had against us in all the long months of the Indian Mutiny was ridden down by the galloping squadron, and only as the hussars returned from a long and stern chase was it discovered by chance that it was the Rani of Jhansi herself that had been killed. There was no time to pay her remains any honour, or even to bring them back. Again and again, the fierce quick summons of the bugle called the hussars back into camp, and the returning horsemen left her there where she had been killed. *That evening her followers came out stealthily and took the body and burned it before dawn,* in order that even the ashes of this chivalrous Joan of Arc should not be left in the hands of the enemy." To the relief of the dead Rani's troops came a column, sent out by Tantia Topi, one of the Rani's co-adjutors, but there was no attempt at a serious defence The rock-fortress of Gwalior was re-taken by Sir Hugh Rose's men.

THE TRIUMPH OF SWADESHI: OR THE STORY OF THE TEXTILE INDUSTRY OF INDIA

Ancient Times: Prosperous Condition of the Industry

IT is admitted on all hands that the art of weaving was known to the Indians from the earliest times of which we have any record, and long before any other nation in the world had learnt the use of clothes.

Even in early Vedic times our ancestors made considerable progress in their dress. The Rigveda contains many texts which show that they were perfectly familiar with the art of weaving. We read of "a woman weaving a garment" (ii.38,4), of female weavers, (ii.3,6), of the warp and the woof (vi.9.1), of "putting on becoming attire," of a "well attired female," of a "well-dressed woman, (iv.80,6), of "elegant garments".

(iii.3,2), of also elegant well-made garments (x.107,9; v.29,15), as fit for honorary presents. In the *Yajur* and the *Saman* there are many allusions to clothing and in the former even "gold cloth" or brocade" is mentioned. We also read of carpets fringed with gold. Furs skin, cotton and wool were the material of which clothing was made; and various colours were used in dyeing textile fabrics. *

It was after the lapse of cenruries that we hear of cotton cloth being used elsewhere in the world, and even then the one source of supply was India. The Greek writer Arrian mentions cotton cloth among the commodities which the Romans brought from India, woollen clothing being the only clothing then known to the Romans. If this is all that can be said of the Romans who were then the most civilised people in Europe we cannot expect any thing better of the Celtic and Teutonic barbarians that were then roaming through the jungles and marshes of Britain and Germany. And we are scarcely surprised to learn that the Britons who opposed Julius Cæsar lived in a state of nature or clothed themselves with barks of trees, painting and tattooing their naked bodies only in times of battle and warfare; and that when the Indian muslin was first exhibited to their Druidical priests by the Romans they mistook it for the fine leaf of some tree.

All through the Buddhist period of Indian history and later on through the days of Mohammedan supremacy the cotton fabrics of India were exported to all civilised countries in the old world, and to such a degree of perfection was this branch of industry carried, that some of the fabrics produced have never been equalled, and have attained a world-wide celebrity. And even when in the beginning of the 17th century the people of Europe, and especially of England, had begun to manufacture coarse cotton clothes in their own country, these could in no way stand competition with the India-made goods, which, though of a finer texture, could be sold at half the price of the British goods with a clear margin of profit. As regards fine cloth, the Britishers were quite unable to produce any at all. Even when the people of England had established mills with power-looms, the Indian goods ruled the market.

And all this vast business was carried on by a hereditary class of humble weavers who obtained the wonderful skill in their particular employment as a family inheritance beqeathed from father to son through the ages. Working on their primitive handlooms in their village homes with the assistance of their wives and children, these Indian weavers not

* R. Ghosh's *History of Hindu Civilisation as illustrated in the Vedas.*

only supplied clothing for their own countrymen but also exported a large surplus to foreign countries. The yarn they wove was spun in their own village, and the village cultivator supplied him with the cotton he required. Orme, in his account of Hindustan, says: "When not near the highroad or a principal town, it is difficult to find a village in which every man, woman, and child is not employed in making a piece of cloth."

From the beginning Bengal was one of the principal cotton manufacturing countries in India. The great Italian traveller Ludovico Barthema who visited India during the first part of the 16th century records that this country "abounds more in abundance of cotton than any country in the world." He also says "Fifty ships are laden every year in this place with cotton and silk stuffs. These same stuffs go through all Turkey, through Syria, through Persia, through Arabia Felix, through Etheopia (Africa), and through all India. Ralph Fitch, an English traveller of the same century says that the best and finest cloth made of cotton that is in all India is that of Sinnergan (Sonargaon). He also remarks: "Great store of cotton cloth goeth from hence and much rice, wherewith they serve all India, Ceilon (Ceylon), Pegu, Malacca, Sumatra and many other places." Bacoler (Bakla—modern Backergunge), Higili (in the district Coochbehar of Midnapore) were also centers of cotton and silk manufactures, while Dacca had a world wide fame for *muslin.*

Thus suppressed at home by the East India Company our inland trade decreased considerably, and India's foreign trade soon went down. Our exports to England began to decrease by leaps and bounds. Our trade relations with the countries of America, Denmark, Spain, Portugal, England and the Asiatic countries decayed. In 1801, more than 13½ thousands of bales of cotton piece-goods were exported and within 28 years the exports were so reduced that only 258 bales were sent from India to America (1829). Up to the year 1800, India supplied about 1500 bales annually to Denmark, but in 1820 only 150 bales were exported there. In 1799 the Indian traders were able to send 9,714 bales to Portugal; and in 1825 they could not do more than 1000 bales; and it is estimated that up to the year 1820 four thousand to seven thousand bales were sent annually abroad.

Beginnings of Power-Loom Factories in India: the Foreign Markets

Whatever misfortune might have befallen us, the industry was not altogether extinct. Our finer industries existed to a certain

extent in different centres of the country. But our cotton industry got a dead shock if it was not ruined. The people tried to revive this industry once more by introducing mills on European lines. Thus the first Indian Cotton Mill was established in Bombay in 1851. Only coarse cloth and yarn were manufactured in the power-looms at that time. The Indian's own market was chiefly supplied by the cheaper goods of Lancahsire.

There was no demand for the coarse stnff turned out by the Bombay mills, so the mill-owners had to seek for a market outside India. They exported their cotton goods to China, Japan and Asia Minor, where a market was found.

When the Indian Cotton Mill Industry in the Bombay Presidency first came into existence and for many years afterwards, it depended very largely on its Far Eastern customers, notably on China and Japan for the bulk of its profits, which were sufficiently large to induce new mills to spring up in rapid succession and compete for the stream of orders that came in stadily from those two countries. But there came a day when the capitalists of Japan concluded that it would be a good idea to save the ocean freight and other incidental charges on cotton yarn from India, by erecting cotton spinning mills in their own country. Thus, mills were established in Japan. Within recent years the competetion became so strong that Bombay mill-owners have been compelled to look for other markets. They tried to establish trade centres in South and East Africa, Aden, and on the Red Sea. But everywhere the attempt was more or less a failure.

In fact the China market was the only source that supplied the mill-owners with handsome profits for a long time. Latterly, however, the Japanese have settled themselves in China and our Bombay merchants have practically to compete with them. The Japanese can give increasing facilities to customers. The China market is dull, and this has depressed the Bombey Cotton-Mill Industry to a great extent. The mill-owners of Bombay are slowly losing their hold on the China market. The following figures testify to the rotton state of our trade in yarn with China. The export of yarn to China in bales was 651,870 in 1905, 599,936; in 1906 ; and 412,127, in 1907.

This gloomy situation is attributable to the pushing nature of the Japanese traders, who leave no stone unturned to steal a march over the Indian competitors. Then again China in awakening. They have also, following the example of Japan, established mills. The Chinese manufactures have the advantage of the protection of their Government.

But those advantages are denied to us; over and above these difficulties the interests of Manchester stand in the way. China and Japan are trying their best to overthrow us from the Far Eastern markets. So the industry seemed once more to be in a tottering condition.

Home Market: Swadeshi Movement

But the depression in our yarn-trade with China forced the Indian mill-owners to strive after the development of the home market. The people of India have now awakened after a long slumber. A sudden change came upon the minds of the people of Hindustan—a great nationalist movement began in the year 1905. They now prefer swadeshi articles. But for this movement the mill-owners of Bombay would have been ruined. Swadeshi has made wonderful progress since the inauguration of the movement, the progress of which can be clearly gauged from the table given by Sj. Manmohan Das Ranji at the last annual meeting of the Bombay Mill Owners' Association, showing the increase of Swadeshi *dhoti* and other articles. The total output of *dhoti*, drills, gins and other articles in 1907-08 (April to January) shows an increase of 48 per cent. over the corresponding months in 1905-6; while cambrics and lawns increased by 168 p. c. during the same period. Before the year 1905, Bombay mills produced yarn of course quality. But they can at present produce finer yarns as well. During the same period their output of yarn Nos. 10 20 shows an increase of 13 p. c; and Nos. 21-40 of 21 p. c; while that above 40 is increased by 165 p. c.*

Our mill industry has recently done far more towards supplying the home demand, whereas the reverse was the case formerly. This is most important, for on this reliance on the home demand, depends the permanent and steady prosperity of the industry. Although the shipment to foreign countries in 1906-07 showed a decrease on the previous twelve

* The following table will show the increase of Swadeshi *dhoti* and yarn and other articles:—

From April to January	1905-06 lbs	1907-08 lbs	Increase
Dhoti	25,547,934	37,834,386	48 p. c.
Drills and Jeans	3,602,943	4,980,074	48 p. c.
Cambric and Lawn	142,701	384,225	168 p. c.
Other sorts	134,081,554	153,334,256	48 p. c.
Yarn No. 10-20	450,917,865	394,676,739	13 p. c.
Yarn No. 20-40	95,932,962	116,586,469	21 p. c.
Above	796,842	2,116,813	165 p. c.

months of 15½ million yards, those to ports in India by sea and rail showe an approximate increase of 108½ million yards. As nearly all the cloth produced by the Indian mills are sold in India, the proportionately larger increase in the number of looms than in the number of spindles in Bombay mills points to the gradual and steady growth of the Indian cotton mill industry for the supply of the Indian market. The number of spindles increased during the last ten years in Bombay Island from 21½ lakhs in 1899 to 26½ lakhs in 1907 or less them 20 per cent. whereas the number of looms increased from twenty one thousand a quarter to 32000, *i. e.* over 50 per cent. Outside Bombay the same tendency was noticeable especially during the last two years 1906 and 1907. While the number of spindles increased by 4 per cent, the number of looms increased by about 16 per cent in the whole of India in the last two years. Moreover, the introduction of bleaching and dyeing plants in several mills has considerably helped the manufacture of finer qualities of goods for which we have an unlimited home market.

The total cloth produced by Indian mills in the year 1904 was 43½ crore yards, but in the following year when the Swadeshi movement began to assert itself the produce was more than 52½ crore yards, showing an increase of 9 crore yards in a single year, while the growth in the previous four years was very slow being from 39½ to 43½ crore yards which is an increase of only 4 crore yards in the course of 4 years. The official year ending 31st March 1908 shows an output of 15 crore yards; the *dhoti* production has almost doubled itself during the same period. Before the year 1905 the figures varied from 9 to 11 crore yards. The figures for 1907-08 are 22 crore yards! A number of mills have been opened during recent years with capital received from the profits of the cotton mill industry. Almost all of them are joint-stock companies. It would appear that the history of the mill Industry is a history of progressive and triumphant Swadeshism.

The first Indian mill was established in Bombay in 1851. In 1883, 163 mills were at work and by 1906-7 this number had increased to 217, of which 178 are owned by joint-stock companies, and 39 by private proprietors.

The following particulars of the Report of the Registrar of Joint Stock Comanies Bombay for 1907-08 are an eloquent vindication of Swadeshism and a proof of its triumphant progress. "The number of companies registered during the year (1907-8) was 69, the majority

being Trading and Mill companies" The Bombay Registrar remarks: "The income of the office in any year mainly depends upon the registration of new companies in that year and the Deshi movement is responsible to a large extent for the increase in such registration which has raised the income of the office from Rs. 7,000 in 1900-1901 to Rs. 24,000 in the year under report."

It is evident from the above that new companies are springing up year after year. Besides other industries, the Bombay Trade Report specially testifies to the remarkable activity in the weaving industry. The import of English yarn increased by half a million pounds and the Bombay mills, too, have taken to spinning higher counts *i. e.* above yarn No. 40 (the higher the count, the finer the quality). The import of cotton from Egypt increased by 36½ per cent. which is another proof of the development of the Bombay mill-industry. There has been a decline in the export trade in yarn and twist, but this is not altogether an unsatisfactory feature, when it is remembered that there has sprung up the unprecedented local or home demand for indigenous goods originally owing to the Swadeshi movement, and at present also to cheapness in price. As already remarked, the Bombay mills are now spinning higher counts, the output having increased by seven million pounds. Most of them are locally woven, as is clear from the fact that the excise duty on cotton goods shows a large increase.

Hand-Looms: Greater advantage to Mahomedans

After the introduction of power looms, our old hand-looms have not ceased to exist. *Tassar, garad, endi, muga, resam* and other silken cloths have all along been woven in hand-looms. The fine *kapas* piece-goods, the *muslin* etc., are also produced from the same. The ordinary *gamchha* (towel) is always woven by our country-weavers. Ordinary shirtings, coatings and coarse *dhoties* are also woven by them. These weavers are of two classes. Those among the Mahomedans are called *jolahs* and the Hindu weavers are termed *tantuvayas* (तन्तुवाय*) or *tantis* as they an generally called. The number of Mahomedan weavers is much larger than that of the Hindu weavers. So from the Swadeshi movement, the Mahomedans, who are the poorer of the two communities, have derived the greatest benefit. Since the days of the East India Company the weaver class had been turning to day-labourers, first on

* One who weaves with thread.

account of the repression at the hands of the early rulers, and secondly on account of want of demand for their manufactures. Most of them became beggars, at any rate in Bengal. But a success of the Swadeshi movement has induced them to return to their old hereditary profession. A comparative view of the number of weavers among the Hindus and the Mussalmans in some districts of Bengal and Behar is given below.

DISTRICT	TANTIS (*Hindus*)	JOLAHS (*Mahomedans*)
Chittagong	1,710	2,205
Backergunge	Nil	13,343
Faridpur	2,662	58,158
Mymensingh	10,806	30,129
Dacca	14,186	59,830
Pabna	4,020	13,920

Now what about Behar? The Mussalman *jolahs* are many times more numerous than the Hindu *tantis*. Take the Patna Division.

DISTRICT	TANTIS	JOLAHS
Patna	15,105	38.633
Gaya	39,074	74,252
Shahabad	7,652	53,495
Saran	7,915	97,222
Champaran	28,202	73.999
Mozufferpur	54,066	85,216
Darbhanga	76,258	57,528
TOTAL	1,93,172	4,80,345

In the Patna Division the number of *Jolahs* (Mahomedan weavers) is almost thrice that of *tantis* (Hindu weavers) All those weavers both of Bengal and elsewhere are at present in a condition of prosperity.

In times of famine and scarcity before the advent of the Swadeshi movement, the worst sufferers were these numerous weavers, Hindu and Mahomedan. But during the last great famine in East Bengal in 1906 it was observed that *the weaver classes did not suffer at all.* Most of these being Mahomedan, Mahomedans derived the greatest advantage from the Swadeshi movement in the increased demand for indigenous goods.

Thus the textile industry is making steady progress every day. It has a great future before it, and it may well be said that on the

welfare of this particular branch of industry, which has naturally been taken in hand first, by the people after they had almost lost their hold upon their other once-prosperous industries, depends the future of other industries as well. May God help us !

SEHANGAL.

English Scientific Terms and their Indian Equivalents

It is a fact that some of our Indian vernaculars are progressing by leaps and bounds along with the growth of national life of our people. One thing, however, which our writers have lost sight of, or have rather neglected, is the preparation of scientific books in their own vernaculars, which is the only means to impart scientific education to the boys along with their middle vernacular courses of study. This is solely due to the fact that the people and the Government alike do not take into account the practical, other than the mere professional side of education. They do not see that if education is imparted to the students through the medium of their own vernaculars, it will not only save their time, money and energy, but will enable them to learn things more thoroughly and clearly. Authors, also, who receive no encouragement from the people and the Government do not like to undertake a difficult task like the preparation of text-books of their own choice. Here and there no doubt sometimes are isolated efforts made, but they tell very little upon the existing methods of education. Among such isolated efforts those of Pandit S. P. S. Jagannatha Swami, in Aryabarshaguru, may be cited as an example. The venerable Pandit strongly felt the need of scentific books in the Vernacular; and so he began to publish a series of scientific books of his own composition in *Telegu*, like those published by Messrs. Macmallian & Co., under the joint editorship of Professors Huxley, Roscoe and Belfour Stewart. But, unfortunately the Pandit did not live long to carry out his noble design to the end. The technical scientific words coined or invented by him were in Sanskrit, the mother of the largest number of vernaculars of India, so that they might be easily understood and accepted by all. These names framed by the Pandit have not been coined at random, but each has got a meaning and derivation in Sanskrit, appropriate to that in English. As, for example,—Oxygen which is a great supporter of combustion,

has been named ओषजनि (Oshajani), which means 'producer of fire or flame.' Again, Chlorine which produces a suffocating sensation, is named गलारि (Galâri), which means 'an enemy to the throat' Hydrogen, which means 'generator of water' is called अभिद्रवजनि (Abhidravajani), which also conveys the same meaning. With respect to the names of compounds also, the terms adopted by the Pandit are well adapted. Just as the different oxides of the same element are called mon-di or tri-oxides of the element, so in Sanskrit they are named प्रथमौषित (Prathamoushita), द्वितीयौषित (Diviteeoushita) or तृतीयौषित (Triteeoushita). Words like 'Sulphurous' 'Sulphuric' 'Chloride' and 'Chlorate' are also treated in a skilful way. As for the names for scientific apparatus the Pandit has paid no particular attention to it but has used the Telugu terms in respect of which the language is not so poor.

Only a portion of a book on Chemistry called the "नव्यसांख्यसार" (Navya-Samkhyasâr)* was published and that with diagrams and experiments. With a view to draw the attention of the educationalists to this needful subject and to enable them to profit by the work done by the Pandit, I give below a list of some Sanskrit technical terms with their corresponding terms in English. This is not at all an exhaustive list but only a specimen containing the most important terms.

English	Sanskrit	English	Sanskrit
Elements	... प्रकृतयः (Prakritayah)	Copper	... ताम्र (Tâmra)
Oxygen	... ओषजनि (Oshajani)	Zinc	... रङ्ग (Ranga)
Hydrogen	... अभिद्रवजनि (Abhi-dravajani)	Mercury	... पारद (Pârada)
		Silver	... रजत (Rajata)
Carbon	... अङ्गार (Angâra)	Gold	... सुवर्ण (Subarna)
Chlorine	... गलारि (Galâri)	Manganese	... मङ्गनैस (Manganaisa)
Sulphur	... गन्धक (Gandhaka)	Platinum	... अतिरजत (Atirajata)
Phosphorus	... भास्वर (Bhâswara)	Bromine	... भ्रूनाम (Bhrunâma)
Silicon	... शैलिक (Soilika)	Fluorine	... फुल्लवर्ण (Fullabarna)
Iron	... लौह (Louha)	Compounds	... विकृतयः (Bikritaya)
Calcium	... क्षारशिल (Ksharasila)	Hydrogen dioxide	द्वौषिताभिद्रवजनि (Dwoushitâbhidravâjni)
Sodium	... स्वर्जक (Swarjka)	Nitric Acid	... नार्धिकाम्ल (Nârdhi-kâmla)
Potassium	... स्फुटौष (Sfutousha)		
Magnesium	... महाग्नीष (Mahagneesha)		

* To be had of the Proprietor, Arsha Press, Vizagapatam.

English	Sanskrit
Ammonia	... अहम्मान (Ahammâna)
Liquor Ammonia	... अहम्मानद्रुति (Ahammanadruti)
Nitrogen monoxide	प्रथमौषित नार्थजनि (Prathamaushila Nârthajani)
Nitrogen dioxide	द्वितीयौषित नार्थजनि (Dwiteeyoushita Nârthajani)
Nitrogen tetroxide	तुर्यौषित नार्थजनि (Turyoushita nârthajani)
Nitrogen pentoxide	पञ्चमौषित नार्थजनि (Panchamoushita nârthajani)
Carbonic acid gas	आङ्गरिक वायु (Angarica bâyu)
Hydrochloric acid	अभिद्रव गलारिकाम्ल (A Abhidrava galâricâmla)
Hydrochloric acid gas	अभिद्रव गलारिक वायु (Abhidrava galârica bâyu)
Sulphuric acid	... गन्धिकाम्ल (Gandhakikâmla)
Iron oxide	... औषित लोह (Oshitaloha)
Iron sulphate	... गन्धकेत लोह (Gandhaketa loha)
Calcium oxide	... औषित क्षारशिल (Oshitakshârasila)
Calcium chloride	... गलारित क्षारशिल (Galârita Kshârasila

English	Sanskrit
Calcium sulphate (gypsum)	गन्धकेत क्षारशिल (Gandhaketa Kshârasila) जतुसम (Jatusama)
Sodium nitrate	... नार्थेत स्वर्जक (Nârtheta Swarjaka)
Sodium sulphate	... गन्धकेत स्वर्जक (Gandhaketa Swarjaka)
Sodium chloride	... गलारित स्वर्जक (Galârita Swarjaka)
Caustic soda	... स्फोट स्वर्जिक (Sphota Swarjika)
Soda (oxide of sodium)	स्वर्जिक (Swarjika)
Potassium chlorate	गलार्येत स्फुटौष (Galâryeta sfutousha)
Potassium nitrate	नार्धेत स्फुटौष (Nardheta Sfutousha)
Magnesia	... महाग्नीषा (Mahâgneesha)
Magnesium Sulphate	गन्धकेत महाग्नीष (Gandhaketa mahâgneesha)
Copper oxide	... औषितताम्र (Oshita tâmra)
Black oxide of Copper	कृष्णौषित ताम्र (Krishnouishta tâmra)
Copper sulphate	... गन्धकेत ताम्र (Gandhaketa tâmra)
Copper nitrate	... नार्धेत ताम्र (Nardheta tâmra)

English	Sanskrit
Mercuric oxide ...	पारदौषित (Pâra-doushita)
Red oxide of mercury	रक्तौषित पारद (Roctosita pârada)
Silver chloride ...	गलारित रजत (Galârita rajata)
Silver nitrate ...	नार्थेत रजत (Nârtheta rajata)
Black oxide of manganese	कृष्णौषित मङ्गनैश (Krishnoushita manganais
Manganese dioxide	मङ्गनैश द्वितीयौषित Manganaisa dviteeoushita
General terms ...	सामान्य नामानि (Sâmâmyanâmâni)
Chemistry ...	नव्यसांख्य (Navya-sânkhya)
Change ...	विकार (Bikâra)
Physical change...	वैशेषिक विकार (Vaiseshika bikâra)
Chemical change	प्राकृत विकार (Prâkrita bikâra)
Chemical union or combination	सृष्टि वा संश्लेष (Sristi or Sangslesha)
Double decomposition	व्यतिश्लेष (Vyatislesha)
Chemical decomposition	संहार (Samhâra)
Resolution ...	विश्लेष (Vislésha)

English	Sanskrit
State (of a body)...	संस्थान वा स्थिति (Samsthâna or Sthiti)
Physical state ...	वैशेषिक संस्थान (Vaiseshika Samsthâna)
Combined state (as opposed to free state)	संकीर्ण स्थिति (Samkirna Sthiti)
Solid, liquid and gas	घन, द्रव and वायु (Ghana, Drava and Vâyu
Element and compound	प्रकृति and विकृति (Prakriti and Bikriti
Metal or Metallic element	तैजस (Taijasa) वा तैजस प्रकृति (Taijasa prakriti)
Non-metal or Non-metallic element	अतैजस (Ataijasa) वा अतैजस प्रकृति (Ataijasa Prakriti)
Atom ...	परमायु (Paramâyu)
Molecule ...	त्रसरेणु (Trasarenu)
Combining weight ...	सङ्करोन्मान (Sankarônmâna)
Oxide ...	ओषित (Oshita)
Alkaline or Basic oxide	क्षारौषित (Ksharoushita)
Acid-forming oxide or anhydrate	आम्लौषित (Amloushita)
Sulphate ...	गन्धकेत (Gandhaketa)
Nitrate ...	नार्थेत (Nârtheta)

English	Sanskrit
Chlorate	... गलार्येत (Galâryeta)
Chloride	... गलारित (Galârita)
Acid	... अम्ल (Amla)
Strong (acid)	... गाढ़ (अम्ल)
Oxidation	... ओष (Osha)
Crystallisation	... घनीभाव(Ghaneebhâva)
Distillation	... स्वेदन (Swedana)
Distilled (water)	स्वेदित (जल) (Swedita jala)
Filtration	... गालन (Gâlana)
Filtered solution	गालित द्रुति (Gâlita druti)
Funnel	... पुष्पिक (Pushpika)
Funnel-tube	... पुष्पिकानाल (Pushpika nâla)
Porous	... विशद (Visada)
Solution	... द्रुति Druti
Amalgam	... नवनीत (Navanita)
Oxi-hydrogen flame	ओषाभिद्रवज्वाल Oshâbhidravajwâla)
Refractory	... दुर्विलाप (Durvilâpa)
Mineral	... आकरज (Akaraja)
Electricity	... दिव्यशक्ति (Divyasakti)
Electrified	... दिव्यशक्त्याविष्ट (Divyasaktyavishta)
Cell (of a battery)	दिव्यपात्रिका (Divyapâtrika)

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(Madras Presidency.)

Swadeshi among the Punjab Muhammadans

It is generally believed that the Mahammadan community in India are as a rule opposed to the *Swadeshi* movement. But a mere glance at the numerons Urdu weeklies from every nook and corner of the Punjab will dispel this illusion, so far at least as the Punjab Muhammadans are concerned. The papers are badly printed on bad paper, sold at a cheap price, and very nasty in their externals, but they contain deep and real facts regarding the country. Scattered up and down the pages of these are found innumerable advertisements of "Swadeshi Stores," "Swadeshi Banks" and other similar Swadeshi concerns which are a conclusive proof that the movement started in Bengal has taken

firm root in the soil of the Punjab. Let us begin with the Imperial city of Delhi. The *Curzon Gazette*, the most important Moslem weekly published in that city contains the following notices, "The Paper Mills Company : The estimate of the cost of the machinery, with numerous woodcuts, has arrived from Germany...The machinery is ready, and the mauufacturers promise to deliver it within three months." Let us turn now to the interior. The *Vakil*, a most influential Moslem weekly of Amritsar, contains the foilowing paragraph : "The Oriental Bank of India established in September has published its first quarterly balance sheet. It affords clear evidence of the fact that the prospects of the undertaking are decidedly good. This is the first joint-stock company started in the Province by Moslems which promise well. Its initial capital is Rs. 5 lakhs." The same journal contains the following : "The All India Sikh Conference will meet in the Easter Week. In addition to educational matters it will try to devise means for the training of carpenters, tailors, blacksmiths, and other handicraftsmen. Recently a social conference had been organised to unify the various sections of the Sikh community. So the Sikh Community even has begun to respond to the spirit of the age."

Let us turn now to the desert regions of the Central Punjab, which are supposed to be quite innocent of education, and as such far removed from the influence of Bengali agitators. A very poor-looking print calling itself the *Thang Siyal*, and selling at the rate of Rs. 2 per year, voices the political, social and economic setiments of this region. Its margins are literally black with Swadeshi advertisements. Let us take a few specimens: "Free Swadeshi Almanac, containing prices of country-made goods, and also 40 specimens of Ludhiana cloth ;" also "Durries made in Umballa, durable and strong." also "Advance Swadeshi ! soaps, scents, oils, aluminium vessels, glassware, can all be had at the Swadeshi Stores, Maghiana." And so on with advertisements of Swadeshi caps, gloves, socks, boot, polish, note-paper, envelopes, marking ink, razors, playing cards, bedding straps, towels, comforters, shoes and what not. Thus a mere look at the advertisement columns of these vernacular papers shows us to what extent the Swadeshi cult has spread among the Punjabis, and especially among the Punjabi Muhammadans.

But if we turn from the advertisement and news columns to the leading articles and editorial comments, we shall see that the Punjabi Muhammadans have caught the contagion not merely in the strictly industrial sphere but also in the sphere of politics. The *Paisa Akbar*, the leading Moslem daily in the Province, in its issue of the 15th April published some stray thoughts from the pen one Mr. Aziz Ahmad of Glasgow. He writes: "I have copied your leaflets into Roman Urdu and am distributing them in thousands to Moslem sailors. It is clear how Indians are persecuted in the Colonies. Even if we turn Christians, the whites fail to entertain kindly feeling towards us. It is being said that to confide in English promises is difficult. Suppose Indians are encouraged to colonise Uganda ; who knows whether efforts

will not be made soon after, to kick them out, because the best portions are already being set apart for whites. Directly a constitution is obtained by European settlers; they will begin persecuting the Indians, just as they have been doing in South Africa. Five crores of people have died of starvation within fifty years in India, and this in spite of the fact that the country is the most fertile in the whole world. What is the good of white Padries talking to us of salvation? And this from the only Moslem Daily in the Punjab.

Journalism, too, is making rapid progress in the province. Very few have heard of the remote city of Rewari, the Punjab-lying on the very borders of the extensive Bikanir sands. In ancient days this city once produced a warrior who became famous under the name of Hemu. But though the greatness of the city is a thing of the past, a new journal named the *Sadik ul Akbar* has recently emerged from it, edited by Syed Gul Budeh ah of Agra, a bold writer and not overloyal. None could dream of a new journal coming out of the Bikanir sands. Surely the. late coercive regime has sown seeds of thought even in the *sands* of the Punjab.

SWADESHI NOTES: EDUCATIONAL

The State of Baroda

Maharaja Sayaji Rao Gaekwar, the present Geakwar of Baroda has made in his State education for boys up to the age of 12 and girls up to the age of 10 compulsory. The number of educational institutions in the Sate in the year 1906–'07 rose from 688 to 1267, *i.e.* an increase of about cent. per cent. The schooling fees received were only 96 thousand rupees but the expinditure rose to the amount of not less than 8 lacs of rupees. His Highness has made arrangements for groups of college and school students periodically to visit places of historical, architechtural and antiquarian insterests throughout India under the guidance of a teacher. Batch after batch of picked youngmen are being sent to Japan, America and other European countries to study Arts and Sciences at the expense of the Maharaja. Senitary lecturers have been appointed to popularise the science of health. There are also the Baroda Model Farm with its travelling instructors, the Department of Sericulture and the great "Kalâ Bhaban," where technical, mechanical and agricultural education is imparted free to learners.

SWADESHI NOTES: INDUSTRIAL

Bande Mataram Match-Factory in Calcutta

Hon'ble Dr. Rashbehari Ghose M.A., D.L., C.I.E. has established a Match-Factory in Russa Road, Tollygunj, Calcutta. He has engaged two Industrial and Scientific Association scholars, who have learnt match-making in Japan in his factory which has been named "Bande Mataram" Match Factory. All the machineries required for the purpose have not arrived yet but the experts from Japan are preparing matches from what implements they have got. The matches thus turned out are selling in the Calcutta Swadeshi shops. Though in finish and get-up these matches require further improvement, in quality they are as good as the foreign ones. It is expected that when all the machineries arrive and the manufacturers are set to them, the matches turned out will be as good as the best exported articles. It sells at five pic e per dozen.

A Match Factory in Berar

The Match Factory at Ellichpur in Berar is worked on joint-stock system with a capital of Rs. 1,50,000, mostly subscribed by pleaders and owners of gins. It has not yet begun to make a profit, but it is likely to do well. *Salai* wood is used for match splints and outside boxes, and *Maharak*, which is available from the fields and gardens near about is used for inside boxes. The output is now 4 boxes of 50 gross each per day; and efforts are being made to increase it. It is with engines and machines that the manufactory is worked.

A Candle Factory at Dinajpur

Arrangements are being made to establish the "Monorama Candle Factory" at Dinajpur. The manager is a Bengali youth, who was sent by the Association for the advancement of Industrial and Scientific Education to Japan where he learnt the manufacture of matches. The factory shall specially consider the question of introducing this industry among the females.

Industrial Activity in the Baroda State

The Maharaja's attention to industrial progress is felt in all directions. The number of mills rose so high that at present there are 99 factories of which 61 are ginning factories and weaving mills, 4 dyeing factories, 15 water pumping mills and one sugar mill. Agricultural banks on sound basis have been established, the ryots are taking advantage of these banks. He has established a great Mechanical, Agricultural and

Technical School for industrial education; and a number of students are being sent every year to foreign countries to learn the new scientific methods.

Directory of Swadeshi Goods

A compilation, which is likely to be useful to those interested in the development of *genuine Swadeshi* in the country, has been brought out under the auspices of the Indian Industrial Conference, Amraoti. It contains information regarding all kinds of articles manufactured in India and the names and addresses of manufacturers and agents of all Swadeshi goods.

National Mills Company of Ahmedabad

The opening ceremony of the above mills was held in March last. The eraction work was done by Sj. Haribhao Madhorao Kaluskar under the supervision of Sj. Tuljaram Moolji Devechha, Engineer.

The Mohini Mills of Kushtia in Bengal

The Mohini Mills Ld. of Kushtia, in Bengal, has made much headway during a very short time. The Engine, all the preparatory machines and a number of looms have already been fixed up and it is expected that the Company will be in a position to put their cloths in the bazar before the Puja. At present only 100 looms are going to be worked. The Engine being a powerful one, its extra power is being utilised in working a *soorkee* mill, which has already become a profitable concern of the Company as there is a great demand for *soorkee* in the subdivision. More than ¾ of the shares have already been taken up by the people of Nadia, Dacca, Barisal, Patna and such distant places as Agra, Rangoon, Sylhet, Chittagong, etc.

The Bengal Laxmi Cotton Mill

The yarn generally used for purposes of cloth-making by hand weavers in Bengal is of 40's count. Hitherto this yarn has been largely imported. The Swadeshi movement has increased the demand for this yarn. To meet this the Bengal Laxmi Cotton Mill, Calcutta, have arranged to produce yarn of this description in as large a quantity as possible.

Distribution of Prizes to Lady Competitors in Yarn-Spinning

There was a small but interesting exhibition at Barisal in the month of March last, of hand-made yarn made by ladies, at the instance of Srijut Binod Kumar Ray Choudhury, Zemindar of Kirtipasa. Among the ladies who were awarded prizes were Srimati Binduvasini Devi of Govindadhabal (a village near Kirtipasa) who produced yarn no. 70;

Sm. Atolmani Devi of Panabalia, yarn no. 50 and Sm. Tarasundari Devi of Govindadhabal, yarn no. 50. Two more special prizes were awarded to the following ladies, whose yarn though superior in quality was much below the required weight. The first prize to Sm. Matangini Devi of Chandrahar, yarn no. 80; the second prize to Sm. Syama Sundari Devi of Beukhir, yarn no. 60. Every lady competitor, whether she won a prize or not, got the proper value of the yarn she produced

Distribution of Prizes to the Workers in the Mills

1. Tata's famous "Empress Mills" at Nagpur had a holiday on the 26th of March last, when prizes were distributed to those operatives who had proved themselves worthy during the year The management being desirous of encouraging Indian operatives to become more efficient and skilful workmen, prizes of money, books and useful articles were given for regular attendance, the highest individual output from machines, improvement in skill and other qualities.

2. On his last birthday, H. H. the Gaekwar of Baroda held a Durbar and presented the Raj Ratan medal to Sj Chimanlal Girdharilal, the representative of Zaverchand Lakshmichand & Co., agents, Baroda Spinning and Weaving Mill and to Sj Narayanbhai, proprietor of a dye-house at Petlad.

Indian Coal-Mining Industry

The present annual output of coal for the whole of India is only 9 million tons, of which Bengal contributes 8½ million tons and the industry employs a labour force of over 10,000 persons. The annual export of coal from Calcutta averages about 2½ million tons and quite 50 p. c. of this is shipped to Indian ports for consumption in the country itself.

This is the finest of all swadeshi industries and has a magnificent future before it. With the advent of the steel work, the potentialities are so great that it would be difficult to forecast future developments with any degree of accuracy. Ship building would naturally follow the manufacture of steel plates and India might become once more the work-shop of the East.

Prosperity of Mill Industry

It is computed that the abnormal prosperity of the last 2 or 3 years benefited the Bombay mill-industry to the tune of about six crores of rupees, and it is evident from the review of the last year's working, given by the great merchant leader Sj. Vithaldas Damoder Thakersey, Chairman, Bombay Mill-Owners' Association, and by other speakers at the annual meeting, that the position of the industry is sound and even hopeful.

QUESTION How can INDIAN STUDENTS increase their LOVE OF COUNTRY?
ANSWER · (a) By increasing their stock of knowledge of India and Indians,
(b) By learning to act together for some common purposes useful to their country,
(c) By helping their countrymen in creating a demand for their manufactures,
(d) By helping the cause of education on national lines and under national control

THE DAWN AND DAWN-SOCIETY'S MAGAZINE

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever permanent in one mode of Being is the TRUTH.—Sankara

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PART I: INDIANA

INDIAN TEXTILE INDUSTRY

During the First Half of the Nintienth Century*

EVEN so late as the first part of the 19th century India's textile trade was a very prosperous one. A glance through Milburn's *Oriental Commerce* (1825) will show that India was in those days quite able to produce her own requisites and export a considerable quantity of manufactured goods besides. We are informed that piece-goods formed a staple commodity of Bengal, from whence they were sent to all parts of India, to the United States of America, and all parts of Europe. The piece goods exported from Calcutta to Great Britain in 1821-22 amounted in official value to 14,51,722 *sicca* rupees. The quantity exported to all parts exclusive of Great Britain, in 1821 was 2,881,276 pieces. India still maintained her superiority in the finer kinds of *muslins* some of which are of most exquisite beauty and fineness. The common kinds are also preferred, continues the writer, on the score of enduring great hardships, and retaining their whiteness better and in respect of coloured goods they will always retain their superiority. In the article of Guinea stuffs manufactured at Surat and in request on the coast of Africa many attempts have been made to imitate them more particularly by the French, but in vain.

We are informed that piece-goods of various qualities and dimensions were manufactured at Broach, Jambaseer, Ahmedabad and other

* This article will have to be read along with the article in the July number—entitled *The Triumph of Swadeshi or the Story of the Textile Industry of India*.

places to the north of Bombay, and exported to Europe, the Arabian and Persian Gulfs, the Malay coast and various parts of India Piece-goods of various dimensions and qualities were also manufactured at various places in the neighbourhood of Madras and were exported from thence to Europe, Cape of Good Hope, the Persian and Arabian Gulfs, the Malay coast, Manila and various other places to the eastward Raw cotton also was exported from India Even in the year 1818 some 2½ lakhs of packages were despatched from the East Indies to Great Britain

When our country passed into the hands of a trading company, the East India Company that came from England, things began to change for the worst The traders began to practise oppression upon the people with a view to forward their own trade-interests They made laws and regulations to check our inland trade, while at the same time efforts were being made to drive our goods from the English market The Englishmen levied such heavy protective duties on goods imported from India that it was impossible to sell our produce with profit in the English market In India the East India Company was all in all They levied high taxes on commodities and even the *charkas*, or the Indian hand-spinning machines, while their own goods went from here to there without any tax at all They established a factory at Surat where foreign cotton was imported by sea The Indian weavers were compelled to purchase that imported cotton at an exorbitant price in place of the cheap indigenous varieties Thus the prodution of cotton was discouraged and restricted The cultivators did not produce cotton because that would not sell as long as there was Company's cotten The East India Company got hold of the monopoly of all inland trade Even their own coutrymen admit the babarous treatment they accorded to the poor indigenous weavers William Bolts, who was then a Mayor-court Judge, and who observed the whole thing for himself writes in his famous '*Consideration on Indian Affairs in 1772 A. D.* that what amount of supply of goods each weaver would make at what price and in how many days were all settled by the Englishmen themselves. They were summoned by the Company's men and taken to their office with the help of the Sepoys The poor weavers were forced to sign an agreement there in favour of the Company and also that they would take no work from outsiders. Then they were paid a small sum of money as an advance, no matter whether they agreed to accept the same. Thus the Company got the goods at a considerably lower

price than usual on the one hand; and also higher class goods were classified in a lower class on the other, thereby paying a lower rate to the seller.

And those who could not do the work according to the agreement were deprived of their property in the house or things, which were at once sold by way of compensation to the Company. They could not escape even if they would give up their profession. They were compelled to work for the Company

Even after establishing mills in different cities in England, the British-made goods could not compete with the imported hand-made cotton goods of India Hence the English people began to levy high duties on the goods imported from India into England. In Mill's History of British India we find —

"The cotton and silk goods of India up to the period (1813 A D.) could be sold for a profit in the British market at a price from 50 to 60 per cent. lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70 and 80 per cent. on their value or by *positive prohibition* Had this not been the case" adds Mr Mill, "had not such prohibitory duties and decrees existed, the mills of Paisley and Manchester would have been stopped in their outset, and could scarcely have been again set in motion, *even by power of steam* Had India been independent she would have retaliated, would have imposed similar prohibitive duties upon British goods and would thus have preserved her own productive industry from annihilation." He also says—"British goods were forced upon her (India) without paying any duty and the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms"

The Indianising of India, the organising of national thought, the laying out of our lines of march, all this is to be done by us, not by others on our behalf. We must create of history of India in living terms. The history of India has yet to be written for the first time. It has to be humanised, emotionalised, made the trumpet-voice and evangel of the races that inhabit India Great literatures have to be created in each of the vernaculars. These literatures must voice the past, translate the present, forecast the future The science and the imagination of Europe have to be brought, through the vernaculars, to every door. India cannot afford to imitate foreign institutions. Neither can she remain ignorant of foreign ideals Our part henceforth is active and not passive.—*Sister Nivedita*

THE STIRRING STORY OF A GREAT SWADESHI INDUSTRY: INDIA AS A MARITIME POWER.

INTRODUCTION

WHEN we compare the present state of inland navigation, which is still in the hands of the Indians, to the British steamer companies, we are scarcely tempted to fancy that India was once a great maritime power in the world. If we have to travel in the watery districts of East Bengal or other river-tracts of India or Burma, we have to depend upon and prefer the foreign steamers to the primitive boats, for the sake of safety and fast locomotion. Although in Chittagong, Dacca and some other places the boatmen still show the greatest skill in the handling of boats and sails and can sometimes go as fast as the steamers, yet theirs is a losing game and foreign steamers are replacing them as fast as possible. Their only recommendation now is cheapness, but this simple quality alone cannot save them from early extinction. But was this the condition of the Indian maritime trade all along? History tells us a different tale.

From the days of hoary antiquity up to the establishment of the British rule, India was one of the foremost maritime nations of the world. Her fine geographical situation in the heart of the Orient, her magnificent sea-board extending over 4000 miles—from Karachi to Chittagong—her ports and havens, over 1000 in number, some of them among the finest in the world, the boundless wealth of her national resources, the unrivalled richness and variety of her products, her shipping and ship-building, etc , made her a premier maritime power in the Eastern waters. She had her colonies in Madagascar, Socotra, Java, Sumatra and Borneo and in Pegu and Cambodia and other distant countries. India had her trading settlements in China, in the Malayan Peninsula, in Arabia and all the chief cities of Persia and over the east coast of Africa. India maintained extensive intercourse with foreign countries. India's trade extended not only to the countries of Asia but to the whole of the then known world, even to distant Rome. The whole of this oceanic intercourse with foreign nations was in her own hands and under her own control. The shipping employed was her own, the seamen required were also her own.

But with the establishment of the British rule, the decline of our maritime enterprise proceeded rapidly. And as a result of a century of

competitive collision with the English, we find ourselves simply driven out of the field with our maritime commerce gone, our merchant shipping, which once plied proud and triumphant in the Eastern seas wiped away; our ship-building yards, once so numerous and busy, all but closed except for the construction of fishing boats and other small craft. Our famous sea-ports have sunk for the most part to a position of little better than fishing villages. And now scarcely a vestige remains of our ancient dominion of the sea. The whole fabric is gone as if swept away by a storm leaving no trace behind, and the soul-stirring story of Ancient India as a mighty sea-power of the East, her colonies and trading settlements, her maritime intercourse and trade, reads like a romantic story from a dream-land or a fairy tale.

Ancient Times: the Rig-Veda, the Mahabharata and Raghuvamsam

Reference to our past maritime glory is found in the Sastras. Full descriptions of sea-voyaging ships are found even in the old Rig-Veda. The *Mahâbhârata* also refers to them. The watery province of Bengal was from very ancient days famous for shipping and ship-building. From the *Raghuvamsam* of Kalidasa we find that when going on a conquering expedition, the Kings of Bengal possessing a strong naval force attacked Raghu on water: but Raghu defeated them all. Kalidasa refers to the naval force as *Nausádhana* in *Raghuvamsam, Canto IV, Sloka 36*, of which we give the *Translation*: Having by his prowess uprooted the *Vangas* (Bengalis,) *arrayed for battle with a naval force*, that excellent leader (Raghu) posted pillars of victory on the isles formed in the midst of Gangá (the river Ganges.)

The *Mahâvamso*, a Buddhist history of Ceylon tells us that Bijoy Sen, a Bengali warrior went from Bengal with a number of Bengali soldiers in ships and conquered that island.

Later Times: Voyages to Arabia, Persia, Ceylon Java and China

The Kachhi and Gujerati seamen of India visited every shore even in later times. In B. C. 200 the ports of Arabia and Ceylon were entirely in the hands of the people of Gujerat. In the third century A. D., large Hindu ships were found in the East African, Arabian and Persian ports and there were Hindu settlements in the north coast of Socotra.

Fa Hian, the famous Chinese pilgrim, who set out for travelling in 399 A. D., and did not return till 15 years later, sailed from the mouth of the Ganges to Ceylon, from Ceylon to Java and from Java to China in ships manned by Indian crews. There was a large and lucrative trade between the Pandya, Chola and Chera Kingdoms of Southern India and the Roman empire.

A thousand ports participated in our extensive sea-borne trade of the time, and prominent among them were Lakhpat and Diu, Broach and Vallabhi, Beypoor and Cochin, Masulipatam and Balsur, Saptagram and Tamralipta or modern Tamluk. *Each seaport had its own ship-building yard, its own seamen and pilots* In the fifth century, Indian and Chinese ships were constantly moored at Hira near Kufa on the river Euphrates.

In the 6th century the Jats from the Indus and Kuchh occupied the islands in the Bahiren Gulf

LATER TIMES: RAJPUT SAILORS OF GUZERAT VOYAGES TO EAST AFRICA, CHINA AND SUMATRA

In 630 A. D. Hiuen Tsang noticed that in the chief cities of Persia Hindus were settled as traders enjoying the free practice of their religion. In the eleventh century Somnath is referred to be a great port of call for merchants trading between Sofala in East Africa and China.

What large ships the Rajput sailors of Gujerat managed is shown by Friar Oderic, who about 1321 crossed the Indian ocean in a ship that carried 700 people; and these Rajput ships plied between Kathiawar and China.

Coming to more recent times when India passed into the hands of the Mussalman, the old spirit or sea-adventure was not gone. The Jats and other Indian traders established fresh settlements in the coast districts of Persia, and continued the old trade with the country. Our merchant fleets sailed as before in Eastarn waters, in the Arabian and Chinese seas. In 1498 A. D, Vasco-de-Gama found sailors from Cambay and other parts of India who guided themselves by the help of the stars in the north and south. They had their own compass and other necessary instruments.

In 1510 Albuquerque found a strong Hindu element in Java and Malacca. Sumatra was ruled by Parameswara, a Hindu prince.

SCATTERED SAILORS OF GUJERAT: A VOYAGE TO ENGLAND AND BACK

The Gujerat Hindus continued to show marked courage and skill as merchants and pilots.

In the 17th century the French traveller, Mandelslo found Achin in North Sumatra a great centre of trade with Gujerat. Even so late as the latter part of the 18th century, Raoghor of Kachh (A. D. 1760—78) built, equipped and manned a ship at Mandvi, which without European or other outside help safely made a voyage to England and back to the Malabar coast. In the beginning of the 19th century with Biji Singh of Bhavanagar, his port was his grand hobby and ship-building his chief interest and pleasure

BENGALI NAVAL FORCE STRIKING FACTS

Evidence of the existence of a naval force in Bengal owned and handled by Bengalees is to be found in the *Ghataka Kârikâ* which gives a description of the flight on board a man-of-war of the son-in-law of Protapaditya. Guns were used in those ships and the description of the men-of-war given therein proves that in Akbar's time the Bengalees possessed a good fighting fleet. Descriptions of the docks of Protapaditya are also to be found in the same book. Sj. Jadunath Sarcar's *India of Aurangzeb*, Sj Nikhil Nath Roy's *Protapâditya* and Sj. Rampran Gupta's translation of *Rias-us-Salatan* also bear out the facts fully Till the beginning of the 19th century so very beautiful and lasting ships were built in Bengal that it aroused envy among the European powers. The port of Calcutta which is now full of foreign ships looked in 1801 beautiful with numerous large Swadeshi ships. Strong and beautiful ships were built then in Dacca, Saptagram and Chittagong.

Lord Wellesley said in 1801 "The port of Calcutta contains about 10,000 tons of shipping built in India, of a description calculated for conveyance of cargos to England. * * * From the quality of private tonnage now at command in the port of Calcutta, from the *state of perfection which the art of ship-building has already attained in Bengal (promising still more rapid progress)* it is certain that this port will always be able to furnish tonnage to whatever extent may be required for conveying to the port of London the trade of private British merchants in Bengal."

Peshwas and the Marathas Striking Facts about Western India

When Bengal was so prosperous in ship-building, the ships, built in Bombay and its neighbourhood were believed to be better than those built in England.

Sivaji was the first man who encouraged ship-building in the Maharashtra (the Deccan). At the time of the Peshwas the Maratha ship-builders were much praised by all alike. Marathas had their docks at the ports of Bijaydurg, Kolaba, Sindhudurg, Ratnagiri and Anjalbel. A ship built under the superintendence of the great Maratha Admiral, Aungre, carried 4000 tons.

Indian Warships

Besides, there were 16 to 75 guns in every ship Under another Maratha admiral, Ananda Rao Dhulape by name, were fifty large war-ships, each of which consisted of 300 to 400 soldiers who fought from the ships. And all these ships were deemed better than those possessed by the English and the Portuguese.

Indian Built Ships Superior to British Ships

The difference between these two kinds of ships, Indian and European was so great that Lieutenant-Colonel A. Walker wrote, in 1811 in his works, *Consideration the Affairs of India*—"It is calculated that every ship in the navy of great Britain is renewed every 12 years. It is well-known that teak-wood-built ships last 50 years and upwards. Many ships, Bombay-built, after running 14 to 15 years have been bought into the navy and considered as strong ever. The ship, *Sir Edward Hayles*, performed, I beleave, eight voyages as an Indiaman before she was purchased for the navy No Europe-built ship is capable of going more than six voyages with safety."

Mr. Walker also observed that a smaller sum of money was required to build a ship in India, but the Indian ships always proved stronger than the European ship. If an English ship cost Rs. 1000, an Indian ship which was four times the former in size would cost Rs. 750 only. The Indian built ships, again, would last 50 years while those built in England would last only 12 years.

India's skill in ship-building was so great even up to the middle of the 19th century that Dr. Buist wrote in his *Notes on India*—"The

correct form of ships—only elaborated within the past ten years by the science of Europe—have been familiar to India for ten centuries."

THE CONFLICT: INDIAN SHIPS *versus* LONDON-BUILT SHIPS

But how this extraordinary skill of India's sons disappeared, can be very well understood from the following, taken from Mr. Taylor's *History of India.*—"The arrival in the port of London of Indian produce in Indian-built ships created a sensation among the monopolists, which could not have been exceeded if a hostile fleet had appeared in the Thames. The ship-builders of the port of London took the lead in raising the cry of alarm. They declared that their business was on the point of ruin and that the families of all the shipwrights of England were certain to be reduced to starvation."

The East India Company had established dockyards at Kidderpore, Titagarh and Calcutta and there they built large ships of 5000 tons. But this was too much for the ship-builders of London and Liverpool. An Englishman wrote in 1813 to ask the authorities—"Is it not a matter to be deplored that the Company should employ natives of India in building their ships to the actual injury and positive loss of this nation, from which they received their charter? If British capital shall be carried to India by British speculators, we may expect a vast increase of dockyards in that country and a proportional increase of detriment to the artificers of Britain." The East India Company now began to export to England all the best Indian materials for ship-building and ships were built in English docks from those Indian materials. The wood used in England in the building of ships previously was oak; but teak-wood imported from India now began to be used instead. Even to the present day thousands of tons of teak are imported from India and Burma. The following figures will show how rapidly the decay in ship-building has been going on. The number of ships in 1857 was 34,286, in 1899 was 2,302, in 1900 was 1,676 and in 1901 it was only 1,049.

Mr. O'Connor has said "The native craft employed in the foreign trade is slowly but surely disappearing."

INDIA'S TRADE CARRIED ON BY SEA

In ancient times we traded mainly with Asia and some of the countries of the Mediterranean (the Levant). At present we have got a large and increasing intercourse with foreign lands by sea. And the Indian sea-borne trade (export and import) *i. e.* trade carried on by India with foreign countries has been extending by leaps and bounds during

the last twelve years. It shows an increase of 60 per cent. and in 1906-7 it aggregated in round numbsrs to 344 crores—imports 162, exports 182 crores. India's trade relations extend to every part of the globe.

But the bulk of the new trade is with Europe over 65 per cent. of the whole. The British Empire Including the United Kingdom and British colonies and possessions claims over 60 per cent. of the total Indian trade. All our raw produce—enormous quantities of grain and pulse, cotton and jute, hides and skins, suger, metals etc —entirely depends on European Companies for transport. We possess no merchant fleet and no ship-building of our own. As a result the yearly price we have to pay for such foreign aid is on a rough estimate about 25 crores of rupees.

INDIAN COASTAL TRADE

India's coastal trade consists in the collection of raw produce and manufactures for export and the distribution of imported goods from port to port. The total value of such interportal trade in 1905 was 46½ crores. Here too, it is mainly in foreign ships that the transport of goods goes on to the extent of 85 per cent. The primitive country-boats still ply on the shores and bravely hold their own to a certand extent without the aid of science or steam. After all it is an unequal contest and if we do not take up the matter at once and form joint-stock steamer companies to carry on the Indian trade in Indian ships as much as possible we shall be nowhere in the maritime trade of our own motherland.

PASSENGER TRAFFIC BY SEA

We have a good deal of passenger traffic by sea. Thousands of Mahomedan pilgrims go to Mecca and to other holy places in Arabia every year. About 23,000 emigrants go out and return home. Large numbers go every year on long or short voyages. Coolies from Madras and Bengal go to Burma in considerable numbers for work. The Bengal Steam Navigation Company is now sharing this traffic with the foreign flotillas but if the Swadeshi enterprise gets good support from the people and if all the shares (Rs. 10 each) are sold up they may buy some more steamers and almost monopolise the traffic.

CONVEYANCE OF TROOPS BY SEA

A large number of ships are also engaged in the carriage to and from England of British troops and the traffic is the monopoly of the foreigners. About 55½ lakhs of rupees are charged as freight for this purpose every year. By forming big and powerful steamer companies we may fairly claim a share in this traffic. It is well-known that the Indians

can work very cheap and by offering cheap freight we can even monopolise this and other trades

CONVEYANCE OF MAIL BY SEA

The conveyance of mail is another source of income. This is also a monopoly of the foreign companies and an amount of about eight lakhs of rupees is paid for it.

INDIA'S PRESENT SHARE IN THE TRADE

At present the Indian share in the oceanic trade is about 130 large vessels of about 180 tons each with an aggregate tonnage of 95,000 tons; and in the coastal trade of India some 7,280 vessels are employed, of less than 20 tons each. India has still 1 per cent. of the oceanic trade and 9 per cent. of the coasted trade left to her.

As regards the ship-builders, the census of 1901 gives 42,940 as the number of persons supported by the industry. But the actual workers as ship-makers and boat-builders number 14,322 and they apparently build for the most part fishing-boats and canoes and only occasionally larger crafts.

During the 5 years from 1901-2 to 1905-6, Bengal has built 8 new vessels, Burma 44, Sind 63, Madras 148, Balsur 122 and Bombay 365. The ports of Calcutta and Chittagong on the Bengal side, of Bombay, Balsur and Bassein in the Bombay Presidency, of Mangalore, Calicut and Masulipatam in Madras, and Tavoy and Mergui on the Burmese coast may be mentioned as still preserving the ancient art. As to the capital laid out on the building of the new craft it may be estimated at between 5 and 6 lakhs of rupees..

SHIP-BUILDING AND THE INDINA ARTISAN'S CAPACITIES

The Jamalpur workshop of the East India Railway Company is the largest workshop in India and one of the largest in the whole world. Almost all the workmen are Indians excepting only a limited number Europeans, who are called supervisers. But all the practical work there is done by the Indians. The *Indian Textile Journal* of Bombay observed in 1903—"The finished locomotive, as we see it in the paint shop in its new decorations, ready to take its place upon the railway, is the best epitome of the capability of the native Indian craftsman. If he can build an E. I. R Coy's locomotive from start to finish, he can build anything." The evidence of Indian capacity for work is to be found in the *Lady Curzon*, the new E. I. R. Coy's locomotive. If Indian artisans can prepare railway engines for the European Companies from top to bottom in the Jamalpur Railway workshop, would not

they be able to build ships for their own people? If properly directed and instructed, protected and nursed, they can do undoubtedly whatever task is given to them.

INLAND NAVIGATION AND INLAND TRADE

Of late years more attention has been paid by the Government to the extension of railways than to the preservation and extension of channels of water-communication Most of the existing water-channels in the country are being silted up owing to the construction of river-training works for the protection of railway bridges. The result has been disastrous to the inland boat-trade and if it is to be saved from utter ruin, more attention must be paid to the deepening of existing river-channels, and the excavation of canals.

In European countries money is largely spent in deepening rivers and excavating canals to facilitate the water-traffic which is everywhere cheaper than railways. It is now being realised in Germany and in England that it is cheap water transport which makes the country rich.

In Egypt steamers and boats have almost ousted the railways from the carriage of goods and as a result the boat-traffic is prospering there while the railways are meeting with losses.

But Indian rivers, streams and canals are, comparatively speaking, neglected. The canals would have saved the boat-trade and would also have helped the indigenous industries. In the beginning of the 19th century a boat-load of goods would cost only Rs. 12 to Rs 15 in freight from Patna to Calcutta. Even to this day the freight on boats and steamers is very small when compared to the frieght on railway.

On a rough estimate 50 thousands of Indian seamen are still engaged in inland navigation and some 43 thousands are employed in the boat-building trade Besides almost 43½ thousand Indians are engaged as lascars in foreign ships and they are a fine tot of seamen. They brave the perils of the sea with the greatest unconcern and they compare favorably with the best seamen in the world. With all these resources it is not at all difficult to revive the maritime trade of the country.

THE SWADESHI MOVEMENT AND INLAND MARITIME TRADE

The people have now well understood the requirements of the situation and the national movement is spreading its activities in all directions—the maritime trade included. Several joint-stock steamer companies have been floated within the last few years; and also efforts are being made in different places to start new steamship companies. The principal among the established steamer companies are the Bengal

Steam Navigation Company of Rangoon, the Swadeshi Steam Navigation Company of Tuticorin, and the Eastern Bengal River Steam Service of Bhagyakul in Bengal. We give here a short account of each of these three and it will bear some testimony to the Indians' capacity for organisation and management now only awaiting development. All these enterprises are, comparatively speaking, successful; the people preferring the Swadeshi steamers to the steamers of foreign Companies inspite of the tactics of unfair competition pursued by the latter, who tempt passengers by offering rates which are either nominal or far below the proper rate.

THE BENGAL STEAM NAVIGATION COMPANY

The above Swadeshi Company is a limited joint-stock Company which has for its capital ten lakhs of rupees. The Company is divided into one lakh shares of Rs. 10 each *exclusively held by the Indians.* In the last annual general meeting it declared a dividend of Rs. 7-8 per cent. The Company has a weekly service between Chittagong and Rangoon and a fortnightly service between Calcutta and Rangoon. The steamers of the Company carry both passengers and goods. During the very short time of this Company's existence it has already achieved considerable success in spite of the most unfair competition offered by the two foreign companies.* The Swadeshi Company has its head office at Rangoon and agencies in Calcutta, Chittagong, and Akyab.

THE EASTERN BENGAL STEAM SERVICE

This Swdeshi Company was first established by the well-known bankers and merchants, Raja Srinath Ray and Brothers of Bhagykul in East Bengal. It is only three years since that it was formed into a joint-stock Company. In Bengal this is the largest and foremost navigation enterprise of *purely Indian character and exclusively financed and managed by Indians.* It is also the first of its kind in all India. The Company's presnet strength is five steamers and sixteen flats. With these is carries at present only goods in some places of Eastern Bengal. But with a view to adapt the service to the growing requirements of the constituents, it is proposed to equip the Company with an adequate number of steamers and flats so as to enable it to maintain and ply weekly service between Calcutta, Dacca and *vica versa.* It was also resolved in the second annual meeting of the Company, that was held on the 15th of August last, that the capital of

* An account of this was given in the April 1908 issued of this Magazine.

the Company should be increased by Rs. 1,25,000 making the total capital of the Company Rs. 7,25,000.

Only recently the Compay has been enabled to add one large and powerful steamer of the latest improved type and pattern and fitted with improved machinery and what is more with a search-light and also four large flats. With this addition the Company hopes to start that proposed regular weekly service between Calcutta, Dacca and Narain-gunge. As there are big Swadeshi merchants at Bhairab Bazar and Balagunge, who are also share-holders of this Company, the Directors entertain a desire to open lines between those stations, two very great marts for internal trade.

To minimise the cost of repairs a Workshop and a Dock have been set up at Cossipur, a northern suburb of Calcutta. There is, also a cast-iron moulding shop where all sorts of cast-iron works are undertaken. The Directors have made experiments and are glad to say, that they have been able to turn out iron-pans (*cards* in Bengali) equal in all respects to British manufactures. Besides the new large flats and one powerful steamer, fitted with search-light etc., construc-ted by Jhon King and Co, two aditional flats are under construction in the Company's own Dock and are expected to be launched in a few days.

The profit of the Company for the last or second year amounted to about one lakh and a quarter out of which about a quarter of a lakh has been set apart towards depreciation and another sum of Rs. 20,000 added to the Insurance Reserve Found and the balance which is over Rs. 60,000 has been transferred to profit and loss account and from this about Rs. 56,000 will go to meet the dividend and the balance will be carried over to the next year. The goods carried during the year were 11 lakhs of maunds. In the last annual meeting a dividend of 12 per cent. in the shape of interest was declared to the share-holders.

THE SWADESHI STEAM NAVIGATION COMPANY

The above Swdeshi Company was established at Tuticorin in the Madras Presidency only two years ago. It has goods and passenger traffic between Colombo and Tuticorin. The steamship service between Tuticorin and Colombo is of the greatest importance to the people of Southern India. Tuticorin, at present, is practically the only decent port for most of the southern districts of the Madras Presidency. Ceylon takes a large quantity of rice produced in the Tamil districts, while Tinnevelly cotton finds a ready port of shipment in Tuticorin, There is a large colony of South Indian merchants in Colombo and other towns of

Ceylon; while the number of cooly emigrants thereto is annually increasing. Moreover, Colombo is an important port on the great highway of Asiatic commerce and the vessels belonging to every line touch there on their way to the Far-East and Australia. The importance of Tuticorin-Colombo connection cannot, therefore, be over-estimated, the present unsatisfactory character of the Tuticorin port notwithstading.

A few facts regarding the business done by the Company will disclose the present hopeful condition. The Company has both goods and passenger traffic business. In regard to the local cargo the Swadeshi Company is charging the full rates levied by the B. I. S. N. * Company, the rival foreign company before the competition began. The B. I. S. N. on the other hand are only charging half-rates now and are even promising to reduce rates still further. In spite, however, of these obvious disadvantages, our Swadeshi merchants at Tuticorin—with the exception of only 3 or 4—are sending their consignments only by the Swadeshi Company. Roughly speaking, the quantity of local cargo secured by the B. I. S. N. Company will not exceed from 200 to 300 package per voyage. Swadeshi does a fairly good business in the carrying of piece-goods.

In regard to through goods the Swadeshi is charging only the old rate of 3 annas per bag, while the B. I. S. N. has reduced the rates to less than one anna (11 pies) This disadvantage in rates added to the facilities enjoyed by the rival Company at the hands of the South India Railway (S. I. R.) and the Ceylon Government, has resulted in the Swadeshi doing only a small business in this direction. So much regarding the goods traffic.

As regards the passenger traffic the rates offered by the Swadeshi are more advantageous, but the B.I.S.N. has not chosen to reduce rates in this direction on account of the monopoly, it enjoys in the Ceylon cooly traffic and in the through passenger traffic on the South India Railway.

We have the best authority for stating that on the whole the Swadeshi is having in the matter of cargo, an average income per trip which is more than 5 times the income earned by the B.I.S.N., while the income of the latter in passenger is much more than that earned by the Swadeshi Company. But one of the main causes of the Swadeshi Company's not having a good business with regard to passenger traffic is that it has not yet been able to organise a daily service while the rival foreign Company has a daily service between Colombo and Tuticorin.

* British India Steam Navigution

Another Proposed Swadeshi Company for East Bengal

The *Barisal-Hitaishi*, a vernacular organ of Indian nationalism in a recent issue announces that a joint-stock Company has been formed under the name of Co-operative Transit Society. It has offered one lakh of shares of Rs. 50 each. The present object of the proposed Company will be to open goods and passenger services (*a*) from Calcutta to Sylhet via the Sunderbuns and Barisal and (*b*) from Barisal to Sirajgunge via Madaripur and Goalundo, and (*c*) from Barisal to Chittagong via Noakhali. If these proposals are given effect to, it is hoped that the enterprise will prove a great boon to the country.

Conclusion

The wave of Swadeshism has thus reached every shore; and a time mav not be far distant when the industrial life of the country hitherto dormant and almost extinct may come back to her with added glory and lustre.

Sehangal

SWADESHI NOTES: INDUSTRIAL

A Swadeshi Bureau in London

We are glad to learn that a number of Indians in London have started a Swadeshi Bureau there to collect all sorts of information about machinery manufactured and worked in England and elsewhere and study the method of development by means of even small and simple machinery worked with hand, followed in Japan and some western countries. The Secretary will supply every sort of information required by merchants and manufacturers in India without charging any fee or commission. Students are also supplied with information regarding various industrial schools and factories etc. Indian manufacturers can also be introduced to merchants in London who are buying Indian manufactured goods to sell in Europe and America. The Secretary is Srijut C C. Varma, 10 Warwick Court, Gray's Inn, W. C. London.

A Match Factory at Sholapur

Srijut Gangadhar Ramchandra Manrulkar has established a match factory at Sholapur. Although the process is performed by hand and the factory is yet in infancy, still the matches, turned out, are quite satisfactory and the enterprise is paying its way with a small profit. The proprietor uses the surya grass (*Xylia dolabri formis*), which is abundant in that part of the country and the cost is insignificant. The boxes are made of card-boards. Sj. Mangrulkar is devising a hand-machine which will turn out these boxes rapidly. Only 16 persons are employed there. The boxes sell at 13 as. per gross.

Paper Mills under Indian Management

It has been ascertained from official enquiries that there are at present 8 paper mills in India of which 6 are under Indian management. The total annual outturn is not accurately known, but the output of one mill in Bengal is given about 4 lakhs of maunds a year. Among the kinds of paper manufactured are cream-wove, cream-laid, azure-laid, white, and toned printings, coloured printings, white and brown cartridge, badami and glazed art paper.

QUESTION: How can INDIAN STUDENTS increase their LOVE OF COUNTRY?
ANSWER: (a) By increasing their stock of knowledge of India and Indians,
(b) By learning to act together for some common purposes useful to their country,
(c) By helping their countrymen in creating a demand for their manufactures,
(d) By helping the cause of education on national lines and under national control

THE DAWN AND DAWN-SOCIETY'S MAGAZINE

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever permanent in one mode of Being is the TRUTH.—Sankara

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PART I: . INDIANA

A CONNECTED HISTORY OF UNIVERSITY LIFE IN INDIA TILL THE THIRTEENTH CENTURY A. D.

Introductory

The period which witnessed the birth, growth and decay of Buddhism in India was one of the most glorious periods of Indian history. It was during this period that Indian religion, Indian thought, Indian art, dominated the whole of the Asiatic continent. Streams of pilgrims, students and traders entered India from the north-west to carry back to their Mongolian and Chinese homes the spiritual and intellectual wealth of India. No other period of Indian history offers so grand a spectacle than this of India standing as the heart of the Asiatic continent, sending forth successive streams of the life blood that vitalises and reinvigorates the huge mass.

All this implies a fulness of life, an abundance of spiritual activity, nay, a vastness of organisation, in India herself. What, one is naturally curious to learn, were the Indian centres of this life, this activity, this organisation? What was the secret of this life, what the history of its growth, and what the manifold forms in which it took shape? Fortunately the Muse of Indian history, so uncommunicative elsewhere does not deny us an answer here. Inscriptions of royal princes, the sacred pages of the Buddhist canonical lore, the eloquent records of the devoted continental pilgrims that sojourned for years together on this sacred land, and last, but not the least eloquent, the very ruins of the magnificent structures that once formed the universities of this classic land,—

all these open to the admiring student page after page of this fascinating history in no uncertain tongue.

Nalanda, the premier University of Buddhist India

To realise the grandeur, the immensity of this intellectual and educational activity let us turn to the greatest of these educational centres, Nalanda, the seat of the premier University of Buddhist India. In the very heart of the classic land of Magadha, thirty-four miles south of Patna and seven miles north of the old capital of Rajagriha, is the small village of Bargaon in the Gaya District, where one may still distinguish a large area covered with remains of walls and buildings which have been identified as the only remnants of the magnificent structures that once composed the monastery of Nalanda. For what Nalanda was at the height of its glory we must turn to Hiouen Thsang, the celebrated Chinese pilgrim who visited India in the seventh century. The whole story as told by the devout pilgrim is romantic in its fascination Even in distant China he has heard of the fame of Nalanda and ever since his heart has yearned after this abode of the pious and the learned. No honour did he esteem so great as that conferred on him when at Gaya he receives the invitation of the authorities of Nalanda to visit their place. And when at last he reaches the place, the impression made on his mind is so great that he at once enrols himself as a student.

The external appearance of Nalanda

Let us try to realise what scenes of sanctity and splendour met the vision of the admiring pilgrim as he looked around him at Nalanda. Lofty pagodas and monasteries built by six successive monarchs rose in all directions; between them stood the halls of disputation and the schools of learning. Shrines, temples and topes adorned the side of every tank and encircled the base of every tower; and around the whole mass of religious edifices were grouped the "four-storied" dwellings of the preachers and teachers of Buddhism. These last were divided into eight separate courts. There were rows of lofty minarets arranged in regular order and pavilions ornamented with coral arose on all sides like lances. These pavilions had pillars ornamented with dragons, and had beams resplendent with all the colours of the rainbow—rafters richly carved—columns ornamented with jade, painted red and richly chiselled, and balustrades of carved open work. The lintels of the doors were decorated with elegance, and the roofs covered with glazed

tiles of brilliant colours, which multiplied themselves by reflection and varied the effect at every moment in a thousand ways. The cupolas of the buildings reached the sky and, continues the pilgrim, "from the windows of the temples the spectator could see the birthplace of wind and cloud, whilst the sun and the moon appeared on a level with the lofty roofs." A stream of clear water wound around the buildings, and this was adorned with the blossoms of the full-blown lotus flower. Here and there peeped out the bright red 'kanaka' protected by the dense shade of the over-spreading mango trees.

The Inner Life at Nalanda

"How strangely modern!" one is tempted to exclaim, "How unlike the existing seats of ancient learning, Benares for example!" In fact the similarity and contrast thus suggested are so striking that it is instructive to carry the comparison a little deeper. In the splendour and immensity of its material surroundings, in number, and organisation Nalanda has greater affinities with Oxford than with Benares. The monastery provided accommodation within its four walls for over 10,000 *bhikshus* (monks) and neophytes, and 1500 professors. There were about one huudred chairs in religion and philosophy, besides chairs in other subjects. The library was a magnificent nine-storied bnilding 300 ft. high, built by King Baladitya, and containing all the religious books of Northern and Southern Buddhism. There was nothing like this in any other seat of indigenous learning of India either in the pre-Buddhistic or the post-Buddhistic age.

But when we look deeper into the inner life of Nalanda, the big Universities of the modern era supported by the fees of scholars manned by salaried professors and depending more or less on formal examinations as the principal means of regulating the standard, fail to supply us with a parallel. At Nalanda every necessary of life was *gratuitously supplied* to the ten thousand inmates including restments and medicines as well as lodging and board! As I-Tsing, another Chinese pilgrim of seveth century remarks: "In all the Indian monasteries the clothing of a Bhikshu is supplied out of the common fund of the resident priests. The produce of the farms and gardens, and the profits arising from trees and fruits are distributed annually in shares to cover the cost of clothing. The head of the community presents villages or fields in order to maintain the priests in residence and supply them with clothing as well as food, The Indian monasteries possess special allotments

of land from the produce of which the clothing of the priests is to be supplied." This system of granting free board, lodging and clothing to all students in residence of a big University college is the necessary and corresponding modification (wrought by the gradual evolution of educational institutions), of the older traditional system of ancient India which bound the teacher and the taught in ties by no means less vital than those connecting the father and son and brought the disciple to be assimilated to the home of the *Guru*. The *rationale* also of this system, which by thus placing students and scholars above the need to spend time on the material necessaries of life facilitated so much the advancement of learning, was fully understood and appreciated by the public of the time and especially by foreign travellers like I-Tsing who thus comments on it: "Not that one who obtains his food and clothing should live without any bodily or mental labour but it is a fact that one can be *much freer* if one lives in the monastery engaged simply in meditation and worship, without needing to take thought about procuring clothes and food";—So that *mediæval* India with all the glories of her material civilisation, her convents and monasteries, her universities and crowds of students, did not ever fail to be alive to the influence of those ideals and principles that governed education and learning in the sweet little sylvan schools of ancient India and placed them beyond the pale of the all-devouring market and commerce.

Then the regulation of the standard. Here again we do not hear of examinations as tests of progress. But the standard was rigidly fixed at a very high level. The rules of admission were very hard. As Hiouen Thsang remarks, "If men of other quarters desire to enter and take part in the discussions held at Nalanda, the "keeper" of the gate, the *dwara-pandit*, as he was called, proposes some hard questions; many are unable to answer and retire. One must have studied deeply before getting admission. Those students, therefore, who come here as strangers have to show their ability by hard discussion. Those who failed compared with those who succeeded were as seven or eight to ten. The other two or three of moderate talent, when they came to discuss in turn in the assembly, were sure to be humbled and to forfeit their renown. Only those of conspicuous talent, solid learning, great ability and illustrious virtue, could connect themselves with the celebrities of the college. It was only the most learned and distinguished scholars that were appointed *dwara-pandits*, and it was a post of great honour

in the Buddhist monasteries, corresponding in modern times to that of Prefect or Governor. Even after admission the student had to undergo a strict course of discipline, for the rules of the convent were severe; and all the priests were bound to observe them. There were discussions from morn till night and learned men from distant regions came there to solve their doubts and to achieve a wide-spread renown. Those who could not discuss questions out of the Tripitaka were not esteemed. So they were obliged to hide for shame." The name of Nalanda was the passport to honour and renown throughout the length and breadth of the land, so that many usurped the name of Nalanda students and received honour wherever they went. The monks that taught in the monasteries were men of the highest ability. Of these celebrities and learned scholars Hiouen Thsang mentions nine, all of them authors of commentaries and treatises widely diffused through the land. These are Dharma Pala and Chandra Pala, who excited by their bequeathed teaching the thoughtless and worldly; Gunamati and Sthiramati the streams of whose superior teaching spread abroad; Prabhamitra with his clear discourses; Jinamitra with his exalted eloquence; Jnanachandra whose fame reflected his brilliant activity; Sighrabuddha and Silabhadra," the latter of whom was Chancellor or Superior of the Sanghárâam when Hiouen Thsang enrolled himself in the rank of students. But perhaps the most celebrated name associated with Nalanda is that of Nagarjuna, the great founder of the Northern School of Buddhism.

As to the character of the learning imparted and of the life led by the students and professors at Nalanda the first impression left on our mind is that it is dominated by a distinctly religious note, and, perhaps, one would say that it is a little too monkish. In a sense this is true, for it is primarily a monastic organisation for nourishing the religious life of the community, and for century after century Nalanda is known as the *Dharmaganja*, the 'Mart of Piety,' throughout the land. But we shall entirely miss the significance of Nalanda if we suppose that it was in any sense a narrow sectarian institution exclusively dealing with the sacred texts of Buddhism. For the age of Nalanda was the age of a great secular upheaval all over India. Secular sciences like Astronomy and Medicine, secular poetry like that of Kalidas and Bhababhuti, philosophy mainly on its psychological side, Architecture and Painting such as can still be seen in the wonderful

caves at Ajanta with their chiselled pillars, and roofs and frescoes glowing with all the colours of the rainbow and all the emotions of the human heart; commerce by sea and land; these and numerous other arts of utility and adornment that distinguish the civilised from the barbarous races of men; reached a high degree of splendour and excellence during the first seven centuries of the Christian ara. And through the greater portion of this period Nalanda was the chief centre of this many-sided culture where Literature, Grammar, Medicine, Astronomy and other branches of secular learning were as much cultivated as religion or philosophy. And these classes were attended by a large number of lay students from all parts af the country.

The University of Sri Dhanyakataka

But Nalanda was not the only centre of the learning of the age. There was another celebrated university at Sri Dhanya Kataka situated on the bank of the Krishna in Southern India, very near the great *Stupa* at Amaravati. It became famous during the time of Siddha-Nagarjuna, the great physician and chemist and the fourteenth patriarch of Northern Buddhism who according to I-Tsing lived before 400 A. D. It was the seat of both Brahminical and Buddhist learning and supplied the model after which the great Tibetan University of Dapung near Lhasa was built. It embodied the same scientific and objective impulse that reached its culmination at Nalanda, a genuine product of the second or objective phase which Buddhism assumed since the beginning of the Christian era.

The Three Periods of Buddhist History

For the Buddhist epoch of Indian history falls easily into three distinct periods. The first five hundred years since the appearance of the Master were characterised by an intense subjectivity. The memory of that great personality was still fresh in the minds of the people, and inspired them with a moral earnestness and ascetic self-devotion for which we can hardly find a parallel in history. These five hundred years we may call the subjective period of Buddhism. With the beginning of the Christian era Buddhism enters its second phase. During the first six hundred years of the Christian era the Buddhist mind, plunged vigorously into a career of objective research and artistic creation, without losing hold of the lofty ideals of renunciation and beneficence that characterised the earlier age. With the eighth century Buddhism enters its third

or *Tantrik* phase characterised by a greater accession of scientific zeal especially in the field of Chemistry and Medicine, but, unfortunately, by a corresponding decay of moral earnestness among the monks

Takshashila, a Pre-Buddhistic Brahminical Educational Centre

At each period of this varied history, the educational centres reflect the spirit of the age in a very marked manner. We have already seen this in the case of Nalanda and Amaravati which are the Northern and Southern representatives of the second phase of Indian Buddhism. Let us now look back to the days of the Master himself and the age dominated by his blessed memory when the call for renunciation went abroad among high and low as the sole ethical imperative. To understand the educational history of this age we must take note of the state of things already existing when the Buddha was born. The premier educational centre of this pre-Buddhistic era was Takshashila in the extreme north-west of India near the modern town of Rawalpindi. It was a purely Brahminical seat of learning much like modern Benares. Mention is made of the place in the old Buddhist texts like the Sutta and Vinaya Pitakas. It was one of the most famous cities of ancient India. The classical writers are unanimous in their accounts of its size and wealth—Arrian describes it as a large and wealthy city and the most populous between the Indus and Hydaspes. Strabo also declares it to be a large city and adds, that the neighbouring country was crowded with inhabitants and very fertile. Pliny calls it a famous city situated on a low but level plain. It was the headquarters of one of Asoka's viceroys. Frequent statements in the Jatakas and other Buddhist texts regarding the instructions of young Brahmins and nobles show that Takshashila was at that time the intellectual centre of India. Eighteen branches of learning, including the Vedas and other Brahminical sacred texts, as well as sculpture, painting, image-making, engineering, medicine, elephant-lore and many other arts, sciences and handicrafts were taught in separate schools under special professors. The world-renowned Sanskrit grammarian, Panini, and the great politician, Chanakya, with whose aid Chandragupta founded the great Empire of Magadha, were educated in Takshasila. The Rishi Atreya was professor of Medicine at this place. Jivaka, the royal physician of King Bimbisara of Magadha and a distinguished follower and attached friend of the Buddha had studied the art of healing under the famous teachers of Taxila. The Mahavagga of the Vinayapitaka gives a story about his training which lends a remarkable

insight into the methods of education in vogue in ancient India. After studying for several years he once asked his teacher how long it would take to finish his study. His teacher in reply asked him to explore as far as one *yojana* round Taxila and collect all the non-medicinal herbs to be found there. The patient scholar went round and examined the properties of every herb within the required limit but could find no non-medicinal herb. When the teacher heard the report of the industrious scholar he was highly pleased and sent him home with some passage-money.

Takshasila, thus, was a purely Brahminical seat of learning though, after the introduction of Buddhism, it also became a seat of Buddhist learning and produced such renowned Buddhist scholars as Kumaralabdha, the founder of the Sautrantika school of Buddhism. Of him Hiouen Thsang says:—"All the men of the five Indies came to see him. Daily he recited 32,000 words and wrote 32,000 letters. He composed many tens of Shastras. At this time in the east was Asvaghosha, in the south Deva, in the west Nagarjuna, in the north Kumaralabdha. These four were called the four suns that illumined the world." Of Takshasila as a Brahminical educational centre we must note three things. It was not in the first place an organised University like the Buddhist *Viharas* or monasteries but like Benares, a seat of scholars and learned men teaching the respective scholars who accepted their discipleship. Secondly, it was not, like the monasteries, a place of training for the monastic or *Sannyasi* life. The teachers themselves were house-holders, and the scholars also were intended for the house-holder's life. This is clearly brought out in the Asatamanta Jataka where a Brahmin is asked by his parents to choose a career for himself. If his heart was set, says the father, on winning entrance hereafter into the realm of Brahma, then let him take the fire and retire with it to the forest there to work out his desire by ceaseless worship of the Fire. But, if he preferred the joys of home, they bade their son go to Takshasila and there study under a well-famed teacher with a view to settling down to manage the property. "I should surely fail in the worship of the Fire," said the young Brahmin—"I'll be a squire." Lastly, we have to note that only the nobles and priestly classes were admitted to these schools of Takshashila.

The Academic Groves of the First Buddhistic Era

With the advent of Buddhism a change came over the scene. The great ideals of the Upanishads began to be democratised by the innumer-

able *Bikshus* that wandered over the length and breadth of the land. The *Sannyasis* of the previous age lived apart from one another, but now the Buddha organised them into an order of monks. He admitted any body into his order of *bhikshus* irrespective of rank or birth. The educational system of the country also took a monastic turn in this period. The spiritual culture and training of the Buddhists were imparted publicly in groves called *arama*, where the Buddhist monks then called *Angarika* resided under the shelter of trees, and where the young *sramanas* (monks) and *sramaneras* (novices) received their secular and religious instruction from their superiors. These *aramas* were in course of time transformed into *viharas*, or monasteries meant to be the residence of devotees who renounced the world. Some of these monasteries were founded even during the life-time of the Buddha. *Jetavana vihara* built by Anathpindaka, a very rich merchant and banker of Sravasti, capital of ancient Kosala, was the principal abode of the Buddha. It was these retired dwelling places of the pious and the learned, remote from the haunts of busy life, that cherished for 500 years the memory of the saintly life and ascetic ideals of the great Master and fed the spiritual life of the whole country-side until, with the beginning of the Christian era, commenced that age of material splendour and scientific research of which we have already caught a glimpse in our picture of Nalanda.

Odantapuri and Vikramshila: the Monastic Universities of the Third Buddhistic Era.

But the history of Buddhist India does not close with Nalanda. The five hundred years from Hiouen Thsang's pilgrimage to the days of Bakhtiyar Khiliji witnessed a third stage in the evolution of Indian Buddhism. There was less and less of the old spiritual fire of renunciation that characterised the earlier monks, but there was more of the scientific zeal that characterised the age of Nalanda. Great advances were made in medicine and chemical knowledge. The chief centres of this Tantrik Buddhism were in Behar and Bengal. These were the days of the Pal Kings of Magadha when missionaries from Bengal penetrated the highlands of Tibet and planted there the seeds of this new Buddhism. The principal educational centres of the age were Odantapuri and Vikramshila, both in the territory of Behar. The great vihara of Odantapuri was founded long before the Pal Kings established their suzerainty in Magadha. From the home of this *Vihara* the whole territory of Ma-

gadha came to be known as *Vihara* (Behar) and the old name Magadha or "Mag" was forgotten. During the period when Mahapal, the son of King Mahipal, occupied the throne the University of Odantapuri contained within itself full 1,000 monks of the earlier school of Buddhistic thought and worship known as Hinayana, and over 5000 monks of the greater Vehicle or Mahayana school. The sovereigns of the Pal dynasty liberally endowed the monastic university of Odantapuri with a splendid library rich in its collection of both Brahminical and Buddhist works, which afterwards fell a victim to the ravages of the Mahomedans who sacked the monastery and massacred its monks in A. D. 1202. Like the older University of Sri Dhanyakataka, Odantapuri also supplied the model to another Tibetan monastery, that of Sakya both in points of monastic discipline and education.

The Pal Kings, like the Florentine family of Lorenzo de Medici, were patrons of learning and were connected with another University, that of Vikramshila, most romantically situated on the top of a hill situated on the right bank of the Ganges, near Sultanganj in the Bhagalpur District in Behar. It was built about 750 A. D. by Maharaja Dharmapala and contained within the circumference of its surrounding wall nearly 107 temples besides the central building. The King endowed the monastery with 50 religious establishments and founded a university with six colleges and employed 108 pandits or professors to teach them. The expenses of all these professors and their guests were defrayed from the income of the endowed lands. The central building was called the "House of Science" in which the monks of the monastery studied the scriptures under Pandits who were called the first and second pillars of the University. In King Bhaya Pala's reign the University was placed under the supervision of six Dwara Pandits. There was also established a *satra* or hostel for providing *gratis* the students at Vikramshila with food by the sage Jetari. There were also established four *satras* or hostels distributing food free of charge for the maintenance of the resident students of the four colleges at the four gates within the walls of the monastery. King Sanatana of Varendra added one *satra* to the Vihara in the beginning of the 10th century A. D. The Executive Committee of the University consisted of six members presided over by the High Priest, but the discipline of the Vihara was to be maintained by its Governor. The venerable Acharya Sri Buddhajnanapada was nominated Principal of

the University at the time of Maharaja Dharmapal. Dipankara otherwise called Srijnana Atisha, the great Buddhist high priest of Bengal, was nominated Principal of the University in the 11th century A. D. His fame spread so much that he was invited to Tibet. The title of *Pandit* was conferred on students who passed out of this University. Pandit Jetari, the greatest Brahmana Nyaya Pandit, who afterwards became a Buddhist, got a certificate signed by Raja Mahapala and the Degree of *Pandit* from this University. The king was so highly pleased with his depth of scholarship that he appointed him a "gate-keeper" (*Dvara Pandit*) or Prefect or Governor of the monastery. About 983 A. D. the famous Ratnavajra of Kashmir also got a certificate signed by Raja Chanak and the Degree of Pandit. The principal subjects of study were Grammar, *Abhidharma* (Buddhist psychology), *Darshana* and Science, especially Medicine. The lists of the Dvara Pandits and Principals of the institution include the names of some of the greatest scholars from Kashmir, Ceylon, Gour, Benares and other parts of the country. The Lamas of Tibet came to Vikramshila to get Sanskrit books translated into Tibetan by the help of the Pandits who lived there. In the time of Principal Sakya Sri the monastery was attacked and destroyed by Bhaktyar Khiliji in 1203 A. D., and the other Buddhist monasteries in the land very soon met the same fate.

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BABU DINESH CHANDRA SEN'S FORTHCOMING VOLUME ON BENGALI LANGUAGE AND LITERATURE

I

Babu Dinesh Chandra Sen, B. A., the well-known author of a standard work in Bengali on Bengali Language and Literature entitled *Banga Bhasa O Sahitya*, which has already passed through two editions, has been for some time engaged in writing a monumental treatise on the same subject *in English* and has almost completed it. It will run to about 700 to 800 pages of royal octavo in print and will lay under contribution original matter which would bring the history of Bengali Literature down to the fifties of the last century. Starting from the

time of its origin, in the 9th century A.D. about the period of the decline of the Buddhist religion, it will take a vast and comprehensive survey of the entire field of Bengali Literature and will be an altogether new work both in respect of matter and style of treatment, clearly distinguishable from the author's other work on the same subject in Bengali.

II

The subject of Bengali Literature offers points of study of varied and surpassing interest and importance to the modern student of Indian history—points of interest, which are intellectual, political, linguistic, religious, artistic and the like. Our author tries to approach the subject of Bengali Literature from these and many other kindred points of view and makes his subject supremely interesting.

Thus, to take up one of these points,—the work would unfold a systematic attempt to trace the evolution of Hindu thought in Bengal from the Buddhist times down to the development of modern Vaishnavism, thus traversing an intervening tract of thought represented by the Sahajia cult of the Vamachari Buddhists from which Vaishnavism took the cue in some of its main notes. The vast body of old Bengali manuscripts collected by the scholarly efforts of the author indicate the social and spiritual history of the Bengali race in clear lines; and a valuable collection of inspiring poetry has been for the first time laid under contribution which shows the genius of the people for giving expression to the highest spiritual emotions and which cannot but interest and attract lovers of high poetic art, without distinction of race or creed. Besides having a high poetical value, these poems, whose subject-matter is mostly concerned with stories of high popular merit, have a great historical value, as representative of the thoughts and feelings of the *people* at different historical epochs of Bengal. They, in fact, represent the different stages of development of spiritual thought among the Bengali *people*. It would thus appear that Babu Dinesh Chandra's work would not involve the reader in a discussion of high, abstract principles but would be, on the contrary, eminently fit for popular reading. It would give all the *stories* forming the subject-matter of the poems, together with free quotations from these poems. These would not only make the work fit for popular reading, but would also lend an historical interest to it, bringing out the broad and clear lines along which, step by step, an ideal in thought was reached by the *people* of Bengal. Among such stories laid under con-

tribution by the author in the manner just mentioned may be mentioned those of Behula, Srimanta-Sadagar, Kalaketu, Lausen, Vidya-sundar, Dharadrona, and Harish Chandra. The biographies of the authors of these poems, together with full lives of the apostles of Hindu religion, like Sri Chaitanya, Sri-Adyaita, Nityanand, Narottam Das, and others, who flourished during the period covered by the scope of the work, are also another of its important features. These, together with the stories, throw clear and distinct light on the stages of gradual progress of a particular thought among the *people* of Bengal. Thus, for instance, the work would reveal how in a free field of competition for the capture of the popular mind, Buddhism had to yield the palm to Shaivism; and how Shaivism in its turn succumbed to Vaishnavism and had to make room for her in Bengal. All this is supremely interesting as well as highly valuable from the point of view of the historian of the intellectual and religious life of the Bengali people. Bengali Literature furnishes an ample field for the research-worker in this department of work, and Babu Dinesh Chandra Sen has not failed to make full use of his materials. Thus, the poems upon which he has drawn for his illustrative stories—illustrative, that is, from the historical point of view—are many, and the following among others are given by way of example to show the sources of his materials. Thus, he has made use of the Bengali recensions of the *Ramâyana* by Krittibash and by others—some fifteen recensions; of the *Mahabharata* by Kashidas and by others—some thirty of them; of the *Bhagabat* by Maladhar Basu and by others—some thirty recensions; of *Mansar Bhasan* by Haridatta and by others—some sixty recensions; of *Chandi Kavya* by Mukundarama and by others—some fifteen recensions; of *Dharmamangal* by Mayurabhatta and by others—some twenty recensions; of *Vidyasundar* by Bharatchandra and by others—some ten recensions.

III

Another important feature of the work is that it gives a portraiture of the social history of Bengal as may be gathered from Bengali books. The author has laid under contribution about a hundred genealogical works in Bengali bearing on the social history of the higher classes of the Bengali people and has been enabled to bring out the *merits* along with the defects of the Kaulinya system founded by Ballala Sen and better known to us as Kulinism. Incidentally various other matters have been brought to light—thus, for instance. accounts of the social relations ob-

taining between the Hindus and Moslems—a subject of burning interest at the present day; bits of political history of value and interest; and also matters connected with the past geography of the country.

Another notable feature of the work is that it establishes with great wealth of detail, for the first time perhaps, that for the development of Bengali Literature in its first stages, Bengalis are mainly indebted to Mahomedan Emperors and Mahomedan noblemen who, with a true democratic instinct, initiated translations of Sanskrit works into Bengali. Sanskrit scholars at the time made little of Bengali which then indeed had been included among the barbarous languages. It was a despised tongue—a *Paisachik* or low and degraded form of Prakrita and held in the greatest contempt by scholars versed in Sanskrit. From this slough of poverty and degradation, Bengali was rescued by the efforts of Mahomedan noblemen and grandees and by the foresight of the Emperors. In the first chapter of his work, Babu Dinesh Chander Sen tackles this subject and we gather that a considerable number of Mahomedan noblemen, among whom are the honored names of Nasir Shaha, Hussein Saha, Paggal Khan, Chhuti Khan, Magan Thakor, set Bengali poets like Srikarana Nandi, Parameshwar Kabindra, Maladhar Basu and others to the task of translating the Mahabharat, the Bhagavat and other Sanskrit works into Bengali; and it is opined that but for the Mahomedan enterprise and patronage it would have required a long, long time—some put it at five centuries—for Bengali to reach its present level of comparative excellence. Babu Dinesh Chandra Sen's work deals also with the Bengali language; it is an ample store-house of linguistic information, throwing clear light on many a knotty problem of Bengali grammar and syntax.

The book will be published under the distinguished auspices of the University of Calcutta which learned body, in recognition of his eminent and self-sacrificing labours in the field of Bengali Literature, have fitly rewarded him with a *Readership,* an honour which will be shared with him by other scholars of European reputation—for instance, by men like Dr. Thibaut, Dr. Schuster, and Dr. Walker and which owes to the distinguished initiative of an Indian scholar of European reputation, the present Vice-Chancellor of the University.

SWADESHI NOTES: INDUSTRIAL

Swadeshi Stylo and Fountain Pens

The Laxmi Stylo-pen Works Co. of Benares established a Stylo and Fountain Pen Factory, at 16 Luchmikunda, Benares city only one year ago. During the very short time that it been in existence, the Company has been able to turn out good Stylo and Fountain Pens. These pens have reduced to a large extent the sale of foreign pens. Labour being very cheap in India, the Stylo and Fountain Pens manufactured in England or other foreign countries cannot compete with these Swadeshi Pens. As regards quality they are as good as foreign ones. A Stylo-Pen is sold at Re. 1-8 and a Fountain-pen at Rs. 2-4 (post free) spring clips to secure pens to pocket are manufactured and sold at As. 4 each. The factory is open to inspection.

Indians and the World's Inventions and designs

We are gratified to note that along with the list of names of the German, American and Australian inventors, whose applications in respect of inventions have been filed, we find the names of the two Indian inventors, Sreejut M. Devanayagam Pillai, head writer, Kodai kanal Club, Kodaikanal, Madura District, as the inventor of a combined water lift and motor, and Shrijut Akbar Ali, mechanic, Mohalla Suffian, Ludhiana, Punjab, as the inventor of a positive picking tape weaving machine.

SWADESHI NOTES: EDUCATIONAL

Mr. Mahes Charan's work in Hindi Chemistry

The *Indian People* of Allahabad has the following important notice of a Hindi work of Mr. Mahes Charan Sinha on Chemistry :—

"Hindi Chemistry" or Rasayana Shastra is the name of the book, written by Mr. Mahes Charan Sinha, B. A., of Allahabad and M. SC., of Oregon (U. S. A.), who recently returned from America, after doing most creditable reaserch work in the chemical line. His book is an up to date work on Inorganic Chemistry which he wrote in America and finished in England, after having consulted the resources of the famous Museum Library of London. His Rashayan Shastra is the first and only book in the Hindi language which can be called a regular text book of Chemistry in Hindi. The book has been written exhaustively with a view to help the most junior students as well as to be of use to the advanced students. It contains 400 pages, with 50 illustrations and a glossary of difficult words with English equivalents. The author was led to write this book in Hindi

because he saw in America that young boys who had hardly any other knowledge but that of being able to read, making all kinds of chemical and electrical preparations at home and understanding everything about science without ever having gone to school for study. On one occasion he went to see a friend of his and saw a boy of fifteen who was making experiments with telephones. When asked as to where he had learned all this, the father of the boy said that he had learnt it all in the cellar of the house where firewood was kept and invited the author to see it. On looking into the cellar it was found that it contained a motor, a dynamo, a telegraph apparatus, batteries, telephones, electric light and small cars, every one of them made by the boy himself, who only consulted the books as to how make them. The author of the Rashayana Shastra has taken his cue from that instance and had, therefore, written the book in Hindi so that those who cannot afford to learn a foreign language and then to study science, may be able to learn it through the medium of their own language much more quickly and usefully. Not only that but the book will be useful even to those who are now at school and studying science for it explains everything in their own languge. Rashayana Shastra is of immense value to those that are directly or indirectly concerned with manufacturing industries or intend later on to go in for technical pursuits. Hindi Chemistry is of great help to the general reader as a book of reference and it ought to be kept in every Hindi—knowing home as an acquisition to Hindi literature, which is so poor in scientific subjects. A study of this book is essential for Hindu women as in it they will find information regarding domestic duties and sanitation which ought to be common knowledge of every person. A reading of this book will enable them to understand the chemistry of food and of the stomach, topics with which every American girl is familiar * * * ."

A Hindi Treatise on Algebra

We are glad to learn that Mr. Munshi Sitaram, B.A., who has already published a book on Arithmetic, as explained in the *Lilavati* of Bhaskaracharya, has compiled a Hindi treatise on Algebra, entitled *Vijuganita* based on the Sanskrit work of Bhaskaracharya. The book under notice contains a very interesting introduction in English, in which the author supports the claim of Hindus to the invention of Algebra by a critical study of several statements found in Persian and modern English works The author has rendered a valuable service by bringing into light in a popular form the Mathematical works of ancient Hindus in a vernacular which may be easily accessible to all the literates of India. We hope the author will receive due encouragement from the Hindi konwing public. The price of the book is one rupee only and it may be had of Babu Koshal Kishore, Moradabad.

QUESTION: How can INDIAN STUDENTS increase their LOVE OF COUNTRY?

ANSWER: (*a*) By increasing their stock of knowledge of India and Indians,

(*b*) By learning to act together for some common purposes, useful to their country,

(*c*) By helping their countrymen in creating a demand for their manufactures,

(*d*) By helping the cause of education on national lines and under national control.

THE DAWN AND DAWN-SOCIETY'S MAGAZINE

पेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever permanent in one mode of Being is the TRUTH.--Sankara

Old Series Vol. XI, No. 12	CALCUTTA, October, 1908	New Series Vol. IV, No. 12

PART I: INDIANA

SEVEN CENTURIES OF FREE INDIA (300 B. C.—400 A. D.)

WHEN the Buddhist era was little more than in its infancy, Alexander the Great invaded India. King Porus was defeated though the Indian army under him proved no very unequal match for the world conqueror. When after Alexander's death, his greatest general and successor attempted a similar invasion, India not only was victorious, but was able to impose terms upon the vanquished. Now at that time Alexander's army was probably the best equipped and most modern fighting machine that the world had ever known and it was led by consummate generals. We see therefore at this epoch the land of India so virile, so organised, so united, so powerful in military resources, that with only a portion of her forces, she was able to hold in check Alexander, and with united forces she was able to defeat his successor. Thus, in this epoch there was considerable power of combination and military obedience under strong leadership, which made a settled administration over a large area, —a *Pax Indica*,—possible. Northern India was therefore united under Chandragupta, Asoka, Samudragupta, Vikramaditya and Kaniksha; and the greatest soldiers of the age, the Greeks, found the conquest of India so impossible. The Greek invasion, as Mr. Vincent Smith has recently shown, left no permanent mark on indigenous Indian life. "India was not Hellenised; she continued to live her life of splendid isolation, and soon forgot the passing of the Macedonian storm (Vincent Smith's *Early History of India*, p. 105). It is in this period of Indian history that we

find a description of what Indian genius can accomplish without extraneous aid or interference. It is *Swadeshi* through and through. No country has suffered more than India in the past through neglect of her own historical traditions; no country is likely to be more richly rewarded in the future for patient and diligent research. But as the result of critical and scientific studies of the last half century a rough outline of some of the main features of the Buddhist period of Indian history has been made clear to us, and it may now be asserted with some certainty that during the time of the Roman Republic and Empire of the West—roughly speaking from 350 B. C. to 400 A. D.—there existed in India a great civilisation, self-contained and self-complete, with religion, law, government, education, military power, provincial and municipal administration as highly organised, on the whole, as the Roman Government itself; in certain respects compared with Rome, deficient, but again in other respects superior. Of Chandragupta and Asoka, the two great Empire-builders of the period, Mr. Vincent Smith speaks in terms of very high praise.—"The ascertained outline of the career of Chandragupta is wonderful and implies his possession of exceptional ability. The expulsion of Macedonian garrisons, the decisive repulse of Sel[illegible]kos, the Conqueror, the subjugation of all Northern India from sea to sea, the formation of a gigantic army, and the thorough organisation of the civil government of a vast empire were his no mean achievements." (p. 128). About Asoka, says the same authority—"he rightfully claims a place in the front rank of the great monarchs, not only of India, but of the world" (p. 131). In the fuller light that has been thrown on the Buddhist era of Indian history by the researches of scholars, we can trace the foundations of the cities and monasteries of the time and standing among them can summon back to life the people who inhabited them. We have the most detailed picture of the life of the monks and nuns, the training, the regulations, the monasteries, the retreats, the relics, the learning, the devotions. We have full accounts of the lives of the nobles, their favourite amusements and pursuits, their parks and their hunting. We can guage the various wages of the labourers, we have lists of the different trades and arts and industries that flourished. We know the names of the branches of military service. We read of the methods of city and village inspection and control, the forms of taxation, the civil officers, the public hospitality to foreigners, the rest-houses for the sick and also for decrepit animals. We read that in the third century

B. C. in the time of Chandragupta there were six Municipal Boards in Pataliputra, of which the first was entrusted with the superintendence of everything relating to the industrial arts, fixing the rate of wages, enforcing the use of pure and sound materials, as well as the performance of a fair day's work for fair wages. These boards consisted of five members each, and may be regarded as a development on official lines, of the ordinary *panchayat* or committee of five members by which every caste and trade in India has been accustomed to regulate its internal affairs from time immemorial. *(Vincent Smith, pp. 119, 120).*

We have knowledge also of the ways and wanderings of the Buddhist monks and their own descriptions of their own travels. We have minute reports of foreign settlers in India and can study in contemporary records the innermost thoughts of kings, with their methods of administration and their principles of Government told in their own words; and it would not perhaps be too much to say that the Courts of Chandragupta, Asoka, or Kaniksha can be made almost as real to us to-day as the Courts of Akbar, or Aurangzeb.—*Mainly adapted from a lecture by Prof. C. F. Andrews, M. A. of the Delhi College.*

HINDUSTHANI LANGUAGE AS THE COMMON LANGUAGE OF INDIA

I

Its Origin

When Babar came to India he found that the revenue and finance departments of the State were monopolised by the Kyasthas and Khatris. They kept their official records in a sort of Hindi and employed the Mahajani type of Devanagri script for posting up their details of receipts and expenditure. Consequently there was a great gulf between the official life of the children of the soil and the Moslem heads of State Departments, between the language of the financiers and the language of the Court. The great Hindu financier, Todar Mall, passed an order that the clerks serving under him were all to study Persian. Todar Mall's compulsory introduction of Persian, in the curriculum of clerks' education tended to make Persian a fountain-source to borrow from, side by side with Sanskrit and that the foudations of modern Hindustani were then laid. People, in general, began to use this language in parlance. The language that was used by the *amlas, i.e.* the subordinate court officials, was standardised, because that alone was prominently represented in the administration of the country; because that alone was *required*

to be the medium of communication from the outside public with any State Department. As State servants, then, as now, form the most intelligent portion of the community, what came most naturally to them, they universalised for others. That is the origin of the Hindusthani language.

II

Its Character and Capacities

We want to make Hindusthani the common language of India. This does not mean that all the languages of India with their developed literatures will be superseded in favour of the Hindusthani. But just as in the Middle Ages, Latin was the language of law, philosophy and chronicles side by side with English, French, German and Italian; so here in India we want to make Hindustani the medium of expression in all subjects, political, economic, scientific, leaving to Bengali, Gujarati and Marathi the field of literary prose and poetry they are so rich in. Let all books in science, in technology appear in Hindusthani and people from the Himalayas to Cape Comorin will make use of them without fail. The Hindustani language of the future will neither be too Sanskritised nor too Persianised. So will our Hindusthani adopt a middle course employing Persian words for all expressions dealing with Central Government—law, police, order—while Hindi which is more Sanskritic —must come in for philosophic as well as for household, everyday things. Have not the Japanese translated the lessons that the West had to teach in their own language, so that they can be availed of by the masses in general? But if scientific books are to appear in an Indian garb, would it not be too great a waste of energy in the beginning of our technical regeneration to have to translate the same truths in about ten different languages instead of using the national, neutral, central language which the largest numbers speak?

III

Crying Need of a Common Alphabet

For, do not three-fourths of the people of Hindusthan understand Hindusthani? We shall not call the common language Hindi. Hindusthani is a better term. It does not savour of the Hindu too prominently. It associates itself as the language of the country, "Hindusthan." It includes the Sanskritised and Persianised *patois* of Northern India. We want to try and make it the common medium of expression throughout India. To bring about the result we must first of all make the scripts of

Indian vernaculars uniform; we require to adopt a common alphabet, preferably the Devanagri alphabet (for the savants of script symbolism have used no moderate language in praising the scientific completeness of the Devanagri script). Already in Maharashtra, the Devanagri script is used for all purposes of public intercommunism except in letter-writing where *Modi* is employed. But *Modi* is of no account and Maharashtra practically has adopted the Devanagri script for all public purposes. In Gujarat, there is no doubt the Gujarati script, but every one knows the Devanagri script; for when a child begins his three R's he has to learn the Nagri script. Again, in Gujarat, books of devotion, books of Jains generally etc., are printed in the same Nagri script. Our only fear is from Bengal. She may say, "Our language cannot appear well but in our own script. We have grown accustomed to our own script so much that we cannot abandon it." Our hope, however, is that Beagal will signalise the linguistic unity of India which practically potentially exists by adopting the Devanagri script for all important publications; the Bengali script being retained for private purposes just as *Modi* is retained in Maharashtra.

IV

Our Present Work

Thus, our present work would be—(1) to adopt a common alphabet; (2) to evolve a common language—Hindusthani—which shall not be too Sanskritised, or too Persianised—especially for a universalised technical, scientific, industrial, commercial, economic and political training; and (3) to make this language a compulsory second language for purposes of study. (*Adapted from an article on the One Language Problem in India by Mr. V. N. Mehta B. A., I. C. S. appearing in the Hindusthan Review of Allahabad.*)

NATIONAL EDUCATION ON NATIONAL LINES

At a recent meeting of the D. J. Sind College Literary and Debating Society Mr. H. N. Crouch, I. C. S., Additional Judicial Commissioner of Sind, delivered an address in which he dealt among other things with the question of education with special reference to Indian needs. He pointed out the limitations of the present system of education as imparted in existing schools and colleges, and sought to bring out that "further

progress must be along Indian lines." The following lengthy extracts from his address which covers a pretty large ground, treating as it does of the need for developing Indian Art, Literature and Music along indigenous lines are well worth perusal.

I

"You have to construct an entirely new scheme of national life; you have to devise a scheme for training, disciplining, strengthening and developing the characters of your sons and daughters—a scheme suited to your climate, social conditions and race characteristics. You have to lay the foundations, and build up a strong national character. And in this task, you must not rely on imitation of Western examples. *The conditions of life here differ so widely from those in Europe that the means adopted to battle with these conditions must necessarily also differ.* Even in the more advanced and more refined departments of intellectual education the need for modifying Western methods to suit Eastern conditions is apparent. I wish to impress on you that *Western education, though absolutely necessary as a preliminary training to the intellect must be regarded as only a preliminary training.* The formation of your characters, and the development and training of your religious and other instincts must be necessarily not on Western but on Eastern lines, because *Western characters and instincts differ essentially from Eastern.*

II

"Develop a real, solid belief in yourselves, and in your own possessions. Get rid of this demoralising idea that progress necessarily means a close imitation of European customs and methods. In Calcutta, the young Bengali art-students absolutely struck work when their Principal insisted on their studying Indian masterpieces. And all over India, notwithstanding the intensity of the Swadeshi movement, you, advanced young men, are in most of the essential things, frantically anti-Swadeshi. Enthusiastic boys with a sense of mighty accomplishments publicly burn their European shirts and trousers; but is this new personal entravagance, in which young India insists on indulging, Swadeshi? Is it not a new passion born of an anti-Swadeshi philosophy of your social life? Again, whence comes the theory that a clever, energetic youngman is entitled to keep to himself his large earnings, thus setting at naught and ignoring caste-discipline? Whence this new, hard, selfish materialism in your present social philosophy? *All*

the piecegoods that were ever manufactured at Manchester are nothing compared to these things?

III

"As in your social philosophy, so also in your art, your literature and your music your progress must be along Indian lines. Our European pictures, our music, our literature can have for you only part of the meaning which they convey to us. You must develop or rather rediscover your own art, your own music, your own literature. All attempts to create Indian artists of the first rank by Western methods, and by putting before them Western masterpieces had failed. I was greatly interested the other day to read in an issue of *The Studio* of the extraordinary result attained by recognising that, just as Japan has its own special methods of expressing in picture-form its emotions and artistic ideals, so also India has its own way. By revolutionising the whole system of teaching, and by following the old indigenous methods of the famous Indian artists of 300 or 400 years ago, by restricting the pupil's study almost exclusively to old Indian pictures, a new school has sprung up, with every sign of independence, originality and real inspiration. The new school must inevitably grow in strength, for it is a perfectly natural development; and I dream of the time when here in Sind your homes will be as artistic and beautiful, and yet as simple as they are in Japan.

IV

"As in Art, so is it also in Literature and Music. *Your future poets must be nurtured on old Indian poetry. They must get their inspirations from a sympathy with their own people.* They will not find it by reading Byron, or wandering through Europe. In regard to Music also you must work out your own salvation. Generations of your musicians have gradually evolved those arrangements of sounds which are most successful in stirring your emotions; while the musical genius of Europe has devoted itself to composing works which will move an audience that live a different existence, and have different ideas about pretty nearly everything that makes up life. Even the rhythmic thrumming of a tom-tom appeals to you far more strongly than the finest military band you have ever heard; and Indian melodies will haunt your memories, while you will find a great difficulty in remembering English airs. In the old days, the children of Indian Kings learned to sing the episodes of the great epics. But who are now your professors of music? It is no ex-

aggeration to say that now music has been driven out of the houses of the respectable and has taken refuge in those of the disreputable. In Music therefore, as in Art and Literature, your further progress rests entirely upon yourselves and it must be along Indian lines."

THE RELIGIOUS SENTIMENT IN INDIA AND THE GROWTH OF THE NATIONAL SPIRIT

In the movement of religious thought in India during the last hundered years, we find an interesting example of the struggle for "adaptation to environment." There is by no means a gradual settling down to a condition of subserviency to the West; rather there has been and is going on to-day an increasing tendency to assert the right of Indian thought to criticise alien products rather than to submit to alien criticism.

Not only this; Indian religious thought has even made itself felt among the Westerners. Perhaps the most interesting feature of the modern thought-movement, especially in America, is its gradual assimilation of the metaphysics of India; and even in England there are not a few well-known men of science who are beginning to include in the category of things proven, phenomena which the East has always recognised as real. In other words, there are potentialities in Indian thought which are being understood and appreciated in the West; while India is beginning to realise her own wealth. We have read much about the wave of agnosticism and materialism which passed over the educated world of India in the early days of English Schools and Colleges. Those were the days of Spencer, Huxley and Mill. Hinduism had fallen into disrepute. The English-educated Bengali openly avowed his scepticism, and his devotion to the proved results of European Science. To be devout or orthodox was the sign of the inferior and dull-witted. How long this phase continued can not be said *precisely*, but being contrary to the whole genius of the Hindu race, it could not last long. Hinduism, more perhaps than any other religion, is purely national. Its gates are irrevocably barred to all outsiders—thus, *it has ever risen and fallen with the fortunes of the race.*

Hindus themselves date the commencement of their spiritual degeneration 5000 years back, from the battle of Kurukshetra with which the *Kaliyuga* was ushered in. They look back to the time before the great war of the Mahabharata as the golden age of Hinduism, when

Brahmans were truly Brahmans and when each man fulfilled his *dharma* according to the law divine. Since that time Buddhism has risen and passed over to other lands; the Mahomedans have overrun the country, and last of all has come the era of British Rule. The failure of Buddhism to establish itself permanently in the country was largely due to the Hindu revival under the great Vedantist sage and teacher, Sankaracharya. The decay of the Mahomedan power was accompanied by the rise of apostles of Hinduism—the great saints, prophets and ascetics,—Chaitanya in Bengal, Ramdas, Ramanuja and Tukaram in the South; Nanak and Kavir in the North, and other leaders of religious thought in other parts of India. Finally, during the last century, there have been seen signs of a similar revival of the national religion in such movements as the Brahmo Samaj, the Arya Samaj, the Theosophical Society, the Bharat Dharma Mahamandal, and lastly, the Ram-Krishna Mission. Each of these movements fills its own place in the national life which refuses to settle down to a condition of subserviency to the West. Always there, although dormant at times, the religious sentiment in India has been called back to self-consciousness by the growth of the national spirit, and it would not be an altogether rash speculation to forecast that under the impulse of that spirit, the religious sentiment in India would undergo a corresponding revival and be correlated to it.

TWO NEW SWADESHI STEAM NAVIGATION COMPANIES

In the August number of this magazine we gave an account of three Swadeshi Steam Navigation Companies, viz (1) The Bengal Steam Navigation Company (II) The Eastern Bengal Steam Service Company and (III) The Swadeshi Steam Navigation Company. Since then, we are happy to note that two new Swadeshi steamship companies have been started. They are (1) the East Bengal Mahajan Flotilla Service Company Ld. and (2) the Co-operative Navigation Ltd. The first was launched under the auspices of the entire merchant community of East Bengal and a body of Challani Mahajans (exporting merchants) of Calcutta. The East Bengal Merchant Association representing the mercantile community of Eestern Bengal and Assam, and feeders and sustainers of all steam services, both in respect of inward and outward cargo have thoroughly identified themselves with this Company as its name and Constitution of the Board sufficiently indicate. The capital of the Company is Rs. 15,00,000 divided into 15,00

shares of of Rs. 100 each, of which 50 per cent is at present proposed to be called up in five instalments of Rs 10 each. The Company has already began its operations with 2 steamers and 6 flats lately of Messrs Nundalal Ray and Co. the present Managing Agents to the Company. Cargo service is proposed to be opened between Calcutta, Narayanganj, Dacca, Kathalghat, Bhyrob, Balaganj, Barisal, Jhalakati, Lohaganj, Chandpur, Madaripur, Chattak, etc. The Board of Directors consists mainly of big merchants whose goods are secured for conveyance by the Flotilla of the Company. Moreover, the appointment of Messrs Ray and Co. of Bhagyakul as Managing Agents (who have a great experience in the business, having themselves been the proprietors of a steam service to East Bengal and managed it with remarkable success for four years) is a guarantee of the future success of the Company.

The other Flotilla Company recently started in Bengal is the Co-operative Navigation Ld. The capital of the Company is Rs. 25,00,000 divided into 50,000 shares of Rs. 50 each. The Board of Directors consists of the most influential leaders, pleaders, barristers and zemindars of Bengal, including Sj. Ananda Chandra Ray, Pleader and Zemindar of Dacca, Sj. Aswini Kumar Dutt M. A., B. L., Barisal, Sj. A. Rasul Esq., Bar-at-Law, Calcutta, Sj. Anathbandhu Guha, Pleader, Mymensing, Sj. Brajendra Kisore Ray Chowdhury, Zemindar, Gouripur, Sj. Banamali Rai, Merchant, Jhalakati (Barisal), Hon'ble Mr. J. Chaudhury, Bar-at-Law, Calcutta, Dr. Surendra Kumar Banerjee, L. M. S., Calcutta, Sj. Promotha Nath Pramanic, Proprietor, Caledonian Dock, Howrah, Sj. Rajendra Chandra Chakrabartty, Vakil, High Court, Calcutta, Kumar Bejoy Sankar Ray, Zemindar, Teota, Sj. Surendra Nath Tagore, B. A., Zemindar, Calcutta, and S. Ghosh, Esqr., H. C. S., Chief Contr., Co-operative Hindusthan Bank Ltd., while the late Maharaja Surja Kanta Acharya Choudhwry Bahadur of Mymensingh with Nawab Syed Abdus Soban Chowdhury of Bogra and Maharaja Manindra Chandra Nandi of Cossimbazar was one of its patrons.

The prospectus of the Company shows that at present it proposes to take up all or some of the lines in East Bengal, namely (1) Calcutta to Chhatak, via Barisal and Narayangunje, (2) Barisal to Sirajganj, via Madaripur and Goalunda, (3) Barisal to Patuakhali and (4) Barisal to Chittagong, via Noakhali. A flotilla of eleven steamers and 16 flats will maintain regular services along the above route. Shares to the value of over Rs. 7,00,000 and cargo amounting to 8 lakhs of maunds annual

have already been promised, and the Company assures the share-holders that it will be in a position to pay a divided of at least 12 per cent. per annum.

We are of opinion that there is ample room for a fairly good number of Swadeshi Steamship Companies in East Bengal. The existing combined steamer and railway services are quite inadequate to cope with the demands of our expanding commerce and trade, and the only other alternative in the shape of country craft is notoriously both risky and inefficient. The facilities afforded for cheap transport of goods and merchandise by the magnificent river system of East Bengal, however, are but imperfectly utilised by those who are so vitally affected in the matter. It would appear that in view of our awakening industrial activity any amount of capital can be employed with profit to investors, merchants and the people in general by providing for greater transit and transport facilities. It need not, again, be apprehended that with the increase of steam navigation these who are maintained by the country-boat traffic will be thrown out of work; for, indeed, a large number of minor crafts will be necessory as feeders to the steamer service. It would thus appear that the two Swadeshi shipping concerns above described have very good prospects before them.

We do not know how far the two Copanies have proceeded with their operations, but we hope they will lose no time in employing experts in their respective businesses and begin work with every precaution with a view to make them successful national concerns.

SWADESHI NOTES: SOCIAL

The Brahmo Union

A meeting of the different sections of the Brahmo Samaj of Calcutta was held on the 26th January, 1908, in the hall of the Theological College, Beadon Street, under the presidency of Sreejut Satyendra Nath Tagore. Though it was only an informal preliminary meeting, it was duly representative. The object of the meeting was to unite the different sections of the Brahmo Community so as to enable them to present a united front in grappling with the social and moral problems of the day. Several able speakers spoke on the subject, including His Highness the Maharaja of Cooch Behar, who urged the importance of educating the young on a sound basis and creating a healthy religious atmosphere among them. A union was formed called the Brahmo Union, and, at subsequent meetings held at the Albert Hall. Office-bearers and members of the Committee were elected

from different sections, namely, the Adi Brahmo Samaj, the New Dispensation Church, the Sadharan Brahmo Samaj and the Independent section. An all-day social gathering was afterwards held at the garden house of the Maharaja of Mourbhunj at 7, Budge Budge Road, Alipur, where Divine service, *Pritibhojana* and *Katha Katha* on the life of Buddha were done. Since then the Union has been trying to strengthen the ties between each other by means of social gatherings and organising practical work to carry out the object of the Union.

The Sadgopa Samiti of Chandpur

Of late there has been a general awakening among the Sadgopas of East Bengal, claiming Vaisya origin. For a year they have been organising meetings, discussing many social and moral problems affecting their community and creating a public opinion among themselves with a view to form a Union of their own caste in East Bengal. A Union has been formed at Chandpur, mainly through the exertions of Sj. Rajani Kanta Ghose, an educated young man belonging to the Sadgopa caste, and several sub-unions have been formed in most of the villages of Chandpur Sub-division. It is also gratifying to note that the Union, without indulging in any hot discussions on detailed and unimportant matters, has taken up practical work calculated to benefit the whole community. To raise the social status, manners and customs, to educate the young, to establish arbitration courts and settle differences—these are the things it has applied its whole energy to and have worked with some success. Funds have been raised to educate the poor youth of the community. Sardars (headmen) of villages have co-operated with the judges elected by the Union to settle petty disputes. Pandit Sadhucharan Niyogee has been appointed a preacher, and the Union has been gradually winning recognition even beyond the pale of its jurisdiction.

The Charity of a Hindu Lady

Srimati Kaminimoni Dasi of Calcutta has recently erected a temple called *Sri Kananbiharijir Mandir* at Ahiritola in Calcutta at her own cost for the use of the Hindu public. The *Mandir* cost more than three lakhs of rupees. Some 25 to 30 visitors are fed there every day. Arrangements are also being made at her instance to establish a *Bhagavat Pracharini Sabha*. Pundit Mataricharan Goswamy has come forward to give effect to this noble cause. On this occasion, Sm. Kaminimoni will distribute among Brahman Pandits a num-

ber of copies of *Srimad-Bhagavatam* (12 *Skandhas*, with a translation in Bengali). The first two *Skandhas* are already out. The books will be distributed from 60, Kaliprasad Dutt Street, or 126, Ahiritola Street, Calcutta.

SWADESHI NOTES: EDUCATIONAL

Vernacular Trade Journals

It has been often remarked that the Indian vernaculars are very poor in the number of periodicals that principally deal with trade and industry. But now we see the people have understood the necessity of starting industrial and commercial journals in the vernaculars so that even the village dealers in indigenous goods may also derive the benefit. A bi-monthly industrial journal in Hindi has been recently started at Benares; and as it proposes to make a speciality of trade information it should find favour among a large class of traders. The journal is named *Byapári aur Kárigar*. It adds to its attractiveness by means of illustrated articles on technical subjects. The *Kamala*, another Bengali monthly started three years ago is doing very good work by publishing articles on trade, agriculture and science and also practical suggestions aud notes regarding various indigenous industries. The *Indian Textile Journal* of Bombay has also a vernacular edition.

Anti-Malarial League

The inaugural meeting of the promoters of the above League was held at 72, Harrison Road, Calcutta, on the 9th September, 1908, and a representative Committee was formed with the object of devising and adopting means for the prevention of malaria in Bengal, on lines similar to those in Greece and Italy. The Committee, we understand, has decided to approach the educated public and men of profession and of culture and leading first by means of organising meetings with a view to secure their material help and sympathy, and the enrolment as members on a minimum subscription of a rupee. The means the Committee proposes to undertake to carry out the objects of the League is to educate the public by means of leaflets, lectures and demonstrations on the up-to-date ideas as to anti-malarial sanitation, and, as funds permit, first to experiment anti-malarial operations in a village in the neighbourhood of Calcutta and then, if the experiment proves to be successful, to extend its operations in different parts of Bengal, specially those affected by Malaria.

The report of the Sanitary Commissioner of Bengal shows that total deaths from all causes for 1907 was 1,906,00 out of over 50½ million of population of the Province. Out of this total, the deaths from fever were 1,171,540. If these things are allowed to continue for a few years, no effective Swadeshi will be possible in the Province of Bengal. We, therefore, appeal to the public of Bengal earnestly to sympathise and co-operate with the League so as to make it successful.

The First Maratha Educational Conference

The Report of the First Maratha Educational Conference held at Dharwar is before us. It is a volume of about 150 pages replete with interesting matter. It is entitled "Maratha Siksha Parishat" and is priced at Rupee one. The report is in Marathi and the proceedings of the Conference were all conducted in Marathi. It was held on the 31st December last under very distinguished auspices. Among those who attended the Conference were Shreemant. K. Shinde, Chief of Mahisal, R. B. K. B. Jadhao, M. R. A. S., of Baroda, R. S. B. V., Jadhao, M. A., L. L. B., K. R. Korgaonkar, B. A., L. L. B., R. S. D. A. Vichare, L. C. E., and Mr. Narayanrao Powar (Bombay).

The main object of the Conference is to take steps to educate the Maratha community which is greatly hindered in educational progress. It is worthy of note that at present the percentage of educated men in that community is twenty-eight per thousand, which is deplorable. It also wants to abolish the slight differences that exist among the Maratha community so that it may work as one for common objects—such as educating its youth. To carry out the above objects a General Council, consisting of some public-spirited and representative gentlemen, was formed at the Conference.

We here give below the names :—

Shrimant Tukojirao Powar, Chief of Dewas (Senior)—*President*, R. B. K. B. Jadhao, M. R. A. S., and Shrimant K. Shinde, Chief of Mahisal—*Vice-Presidents,* Shrimant Dadasahib Mane, and R. S. B. V. Jadhao, M. A., L. L. B.,—*Secretaries,* N. G. Powar, and G. K. Salwi—*Auditors.*

The Council proposes to collect funds to carry out its objects by means of District Associations, to be organised in all the districts of Maharashtra. Every District will be authorised to spend, for the education of its own youth, three-fourths of the sum collected by it and will be required to hand over the remaining one-fourth to the Central

Council. The Council proposes to provide primary Education for the poor and depressed classes and primary, secondary and higher, for both boys and girls. The Council has not as yet adopted any definite scheme of studies, but it is stated that the courses of study, primary and secondary, will extend over 9 years up to the age of 14 of the students and, higher, upwards. If the Council perseveres in the laudable enterprise it has undertaken in a national spirit and with devotion and sacrifice, time will surely crown it with the success proper to such noble work.

A Reading Room at Lahore: Munificent Legacy of a Punjabee

From a letter from Lala Kashi Ram, Hony. Secretary to the Sardar Dayal Singh Library Trust Society, published in the *World and New Dispensation,* for October, 1908, we learn that a Reading Room has been established at Lahore out of the funds of the above society. The Society owes its existence to the Will of the late Sardar Dayal Singh Majithia, the provisions of which are to establish and maintain a Public Library and Reading Room in the capital of the Punjab. The munificent legacy of the Sardar amounts, at present, with the accumulated interest, to nearly a lakh of rupees, in addition to the gift of a large house which fetches a handsome rent of Rs. 355 per mensem.

The institution has no building of its own at present, but it is hoped a good building is to be constructed as early as possible. The institution, will it is hoped, prove to be a model one of its kind in the Province and, as its scope of work is enlarged, it will serve a good purpose of uniting the two great communities of the Punjab, namely the Hindus and the Mahomedans.

SWADESHI NOTES: INDUSTRIAL

Two New Factories under Indian Management for the Manufacture of Glass

The many-sided activities of the people of the Bombay Presidency in the direction of industrial and commercial enterprise are in many ways an example to the people of the other Presidencies. Their efforts are not confined to the textile industry, which having received a notable impetus from the Swadeshi movement, is going to take root in the soil. In addition to the many useful industries, such as those for the manufacture of candles, matches, soap, leather,

etc., which they have already undertaken and established, they have started a glass manufactory, the need of which is appreciably felt in all the provinces of India. The factory is at Talegaon Dabhada in the District of Poona and was established about a year ago out of the funds of an Association called the "Paisa Fund," which means—a fund raised out of the voluntary contribution of a pice per head. Four Japanese experts have been engaged in the factory, while Mr. De. Ishwardas, who was educated in Japan, has been superintending the whole business. Various articles, such as jars, cups, tubes, globes, &c., all made of glass, have been successfully turned out by the factory. During the last *Ganesh* festival, a good many distinguished people went to visit the factory and highly appreciated the progress made there. There is at present a proposal before the organisers of the factory to train Indian students in the glass manufacturing industry in the factory and two students of the National School at Talegaon have already been receiving education there.

The other new factory for the manufacture of glass that has recently been started is known as the Kashi Glass-Manufacturing Co., Ld., of Benares City Mr. Saligram Singh, a former student of the Central Hindu College of Benares,—who had studied for three years glass-manufacturing processes in Japan,—is in charge of the Factory. He is a young man of distinguished abilities, under whose management the public may very reasonably hope that the Glass Works would be able tomake rapid progress. He had been only recently to the Bengal National College on a visit and from the opportunity we then had of forming any opinion about him, we are hopeful about his work. The Directors of the Glass Works are experts, some of them being bankersand merchants of firms of longstanding and good repute. The Capital of the Company is two lakhsdivided into two thousand, of Rs. 100 each.

The Eastern Life Insurance Co, Ltd

The above Life Insurance Company has of late been started at Calcutta with a capital of 10 lakhs of rupees divided into one lakh shares of Rs 10 each. The Company proposes to carry on business in all the departments, as in vogue among British and American Companies working in this country, and specially suited to Indian lives and conditions. The conditions regarding Surrender Values, Loans, Settlements of Claims, etc., are said to be very favourable.

The Directors are all practical men, some of them being bankers, farmers and merchants of successful concerns and it is hoped the Company will be able to secure public confidence and success.

PART II.

Swadeshi in India and America : A Parallel from History.

Industrial Repression in America.

In a letter addressed to the Indian people an American member of the New York Bar calls attention to some remarkable parallelisms between the history of America while still a dependency of Great Britain and that of India of to-day. The letter is full of lessons and suggestions for the Indian nationalist and we proceed to give below the essential parts of it.

"Just as your numerous and flourishing textile industries have been destroyed for the benefit of Manchester manufactures, by the free importation of Manchester goods, precisely so America had suffered industrial repression at the hands of England. Such has ever been the policy of England towards her Colonies. Let me quote on this point a distinguished English authority, J. R. Mc Culloch whose great Commercial Dictionary was published early in the last century. He says (p. 349): "The proceedings of the British Government in depriving them (the American colonies) of freedom of commerce were the chief cause of those disputes which broke out in 1676 into a rebellion of ominous and threatening import.

"But, besides compelling the colonists to sell their produce exclusively in British markets, it was next thought advisable to oblige them to buy such foreign articles as they might stand in need of entirely from the merchants and manufacturers of England. For this purpose it was enacted in 1660 that no commodity of the growth, production or manufacture of Europe shall be imported into the British plantations but such as are loaden and put aboard in England, Wales or Berwick-upon-Tyne and in English-built shipping, whereof the master and three-fourths of the crew are English.

"It was also the leading principle in the system of colonial policy adopted by England as by other European States, to discourage all attempts to manufacture such articles in the colonies as could be provided for them in the mother-country. The history of our colonial system is full of efforts of this sort, and so essential was this principle deemed to the idea of a Colony that Lord Chatham did not hesitate to declare in his place in Parliament, that 'the British colonists of North America had no right to manufacture even a nail or a horseshoe.' And when such were the enactments made by the Legislature, and such the avowed sentiments of a great Parliamentary leader and a friend of the colonies, we need not be surprised at a declaration of the first Lord Sheffield, who did no more, indeed, than to express the opinion of almost all the merchants and politicians of his time, when he affirmed that '*the only use of the American Colonies or of the West India Islands, is the monopoly of their consumption and the carriage of their products.*"

Lord Cornbury wrote home in 1707 that the American colonists have "entered upon a trade which I am sure will hurt England in a little while; for I am well informed that upon Long Island and in Connecticut they are setting up a woollen manufacture and I myself have seen serge made upon Long Island that any man may wear." And again he said: "I declare my opinion to be that all these colonies, which are but twigs belonging to the main tree (England), ought to be kept entirely dependent upon and subservient to England, and that can never be if they are suffered to go on in the notions they have, that as they are Englishmen so they may set up the same manufactures here as the people may do in England, for the consequence will be that if once they can clothe themselves not only comfortably but handsomely too without the help of England, they who are not very fond of submitting to Government would soon think of putting in execution designs they have long harboured in their breasts."

It is recorded that in response to Lord Cornbury's representations, the Lords of Trade ordered Governor Hunter of New York to give all possible legal discouragement to the linen and woollen manufactures established in the colonies. It was enacted by Parliament in 1641 that no vessel laden with colonial commodities might sail from the harbours of Virginia for any ports but those of England.

A latter enactment declared that after the first day of December 1699 no wool or manufacture made or mixed with wool, being the produce or manufacture of any of the English plantations in America, shall be loaden in any ship or vessel, upon any pretence whatever nor loaden upon any horse, cart or other carriage to be carried out of the English plantations or to any other place what soever. An English sailor, finding himself without clothes in an American harbour might buy there forty shillings worth of woollens, but not more!

To manufacture like England, says Bancroft, was esteemed a sort of forgery, punishable like an imitation of British coin. "A close watch was therefore kept on industry in the colonies; Governors were instructed to discourage all manufactures; where manufactures had once been started in the colonies they were vigorously repressed." (Beer's *Commercial Policy of England.*)

In 1719 Parliament forbade the transportation of hats made in the colonies from one colony to another: and enacted that "none in the plantations should manufacture iron wares of any kind out of any sows, pigs, or bars whatsoever." 23 George III. enacted that no mill or other engine for rolling or slitting iron, no plating forge to work with a tilt-hammer, or any furnace for making steel, shall be erected in the Colonies. If so serected, it is to be deemed a common nuisance. *

These policies drew forth energetic protests, as well as determined resistance, which will be referred to later, from the colonists. "Whose natural right," says

the *Boston Gazette* of April 29th, 1765, "is infringed by the erection of an American windmill, on a man's own land, provided he does not flood his neighbours ?......A colonist cannot make a button, a horse-shoe nor a hob-nail, but some sooty ironmonger or respectable button-maker of Britain shall bawl and squall that his honour's worship is most egregiously maltreated, injured, cheated and robbed by the rascally American republic."

In addition to these enactments in restraint of commerce and trade, Parliament levied taxes upon the American colonies, both customs and internal taxes, as stamp dues. These were resisted on the ground that taxes ought only to be levied by a governing body in which the people taxed had representatives ; that they should only be levied upon the American Colonies by the existing colonial legislatures or by a recognised British Imperial Parliament in which members chosen by the Colonies should have seats. "No taxation without representation" became a political war-cry.

American Swadeshi Movement.

Such was, in brief, the nature of the grievances of the American Colonies against England ; and I wish now particularly to call attention to the manner in which they fought these grievances, viz :—*by the refusal to buy English goods*, that is, precisely by an American Swadeshi movement. Agreements were drawn up and presented for signature to all the principal citizens of the different colonies, by which the signers agreed "not to import, purchase or make use of certain articles produced or manufactured out of North America, such as teas, wines and liquors, all superfluities, and in general all foreign manufactures."

"Committees of Correspondence" were appointed to write to the various towns and impress upon the people the importance of these "non-importation agreements," as they were called. All over the country, committees of inspection were appointed, consisting of diligent and discreet persons whose business was to make critical inspection into the conduct of all buyers and sellers of goods and to publish the names of all those who failed to adhere to the non-importation agreements, "to the intent that such persons might be exposed to the odium and resentment of the people."

I have before me a history of the city of Norwich, which contains a record of proceedings which were typical of what went on all over the country. This history records that in December 1767 the town of Norwich received a circular from the select men of the city of Boston, recommending the disuse of certain enumerated articles of British production. A town meeting was immediately called to consider the subject, and the said meeting being full and well-pleased with the the important measures offered to their consideration, appointed a committee of the most prominent inhabitants to advise and report at the next meeting. This report consisted chiefly of a "non-importation agreement," such

as I have described above, framed "in conformity with the noble example set by Boston."

They recommended also the raising of sheep's wool, flax and hemp, and the establishing of domestic manufactures ; and that the citizens should especially promote those new manufactures that had been set up among them, of paper, stone, and earthenware. The British tax on tea being especially obnoxious, the report closes with a recommendation to "the worthy ladies of this town that for the future they would omit tea-drinking in the afternoon."

Rejection of Imported Luxuries.

The encouragement of home industries and the rejection of all imported luxuries were regarded as tests of patriotism. Common discourse grew eloquent in praise of plain apparel and "Labrador tea"—a tea made from a native wild-growing herb. The music of the spinning wheel was pronounced superior to that of guitar and harpsichord. Homespun parties were given where nothing of foreign importation appeared in the dresses worn or on the table. Even wedding festivities were conducted on patriotic principles. It is recorded that at the marriage of one Miss Flint, in December 1769, the numerous guests were all arrayed in garments of domestic manufacture. The ladies appeared without silks, ribbons, gauze or lace. The refreshments, though of great plenty and variety were all of domestic produce, and the popular beverage was Labrador tea.

The town meeting book contains a minute of the following resolution adopted on the January 29th, 1770 :—

"We give this public testimony of our hearty and unanimous approbation of the agreement which our merchants have entered into, to stop the importation of British goods ; we will frown upon all who endeavour to frustrate these good designs, and *avoid all correspondence and dealings with those merchants who shall dare to violate these obligations*.

American "Modus Operandi."

The town meeting also appointed a committee to carefully watch the doings of merchants, and publish the names of all found guilty of violating their agreement. They also recommended that all persons of means enter into subscriptions for setting up and carrying on the making of nails, stocking-weaving and other useful branches of manufacture and everyone in his respective sphere of action to encourage and promote industry and frugality.

Repeated meetings are recorded which were held for the purpose of devising methods of support for the non-importation agreement which was the leading interest of the time. They repeatedly declare their fixed conviction of the wisdom and importance of this measure, that they will spare no pains to give it a fixed and solid form by following every breach thereof with the full weight of ther indignation and *witholding all commerce from any who dared to violate it.*

There is abundant evidence to show that energetic action accompanied these resolulions ; not a threat was returned void. The committees of inspection were exceedingly vigilant ; the lady who continued to indulge in her cup of tea, or the gentleman in his glass of brandy were obliged to do it by stealth. Any person found to have violated his agreemen not to deal in imported goods had his name posted in handbills through the town and published in the local papers, a proceeding usually followed by insults, at least from the boys and the populace. A list of about forty articles is given which were enumerated in the pledge "not to import, purchase, or use, if produced or manufactured out of North America."

PART II.

Topics for Discussion.

National Education and National Efficiency.

[The Editor does not hold himself responsible for the opinions of contributors.—Ed. D.].

[Extracted from the "Prefatory Essay" by Karl Pearson in Vol. XXXII of Encyclopædia Britannica—Tenth Edition].

National education at the present day must be a *sine qua non* of national fitness for success in the world-struggle. The education of the nation from statesman to dairy-maid, is a task of great magnitude—more specially in old countries. Brute force, strength and bravery, material wealth, have in turn been dominant in the State ; tomorrow will be marked by the dominance of intelligence, and it befits each state that would be great tomorrow as well as to-day to educate and organise itself, from the statesman at the top to the plough-boys and factory hands at the base. The struggle of nations is the commonplace of history ; but the big battalions or an armada are not insurance for success in it : but that organisation and intelligence in every function of national life are requisite for victory,—this is the special truth that dawned upon us at the end of the 19th century. Formerly territory was blindly seized, trade-routes and commercial markets blindly opened and controlled, manufacturing processes and means of transit developed or not according as they might seem profitable or not to individuals. But the future is to the nations which not only realise the international struggle but consciously develop all the factors of national efficiency with this end in view. In the days of old the battle of life was won by the nation with physique and intelligence enough to guide that physique. The old order has changed ; from statesman at the helm to craftsman in the shop, modern conditions demand special training, not hap-hazard selection. In past times the chief store of national power was manual power : today it is the machine that does the work, not the man ; the important things are the brain which organises and the intelligence which creates and guides the machine. In the evenly balanced contest of modern civilization, ultimately the training of even the apparently most insignificant workers in the community, the fitness for its purpose, of the simplest manufacturing or agricultural process, may be vital to a nation. To stand still—for a moment to depend only on the possession of material resources, of the existing trade-routes, or of means of transit—is to lose points

in the game. Where all are pressing forward, not to advance is to fall behind. First, the physical powers of the nation—its numbers and effective fertility, its health and sanitation, the energy, vigour and absolute strength of individuals. Secondly,—the material powers of the nation—mineral wealth, sources of mechanical energy, coal, oil, water-power, water and rail-transit; docks and coaling stations. Thirdly,—Equipment, the power to seize and power to hold. Fourthly,—Mental powers of a nation—(a) power to carry out mechanical work quickly aud effectively; (b) power to discover and power to imagine, to incite and stimulate, morale and patriotism. On examination, each one of these and other factors of national efficiency will be found to require intelligent handling; they demand training and knowledge.

Training is thus essential to a nation, but it must be specialised to each social activity, if it is to perform its function, we must have stored knowledge, science theoretical or empirical, at the service of the state for the ordinary routine of every department of natural activity; we must have also thinkers and discoverers ready to meet new needs and sudden emergencies, there must be in reserve-trained brains and deft organisers both of material resources and of living workers, not only for the constant drain of progressive national development, but above all to give the community confidence and reasoned guidance in times of national crisis. The universal rivalry of nations at all points of the globe, the rapidity and ease of modern communications, do not give any nation time to wait for the right man for a particular task to turn up. He must be there fully trained and equipped, so that the executive, the commerce, or the commonalty of the nation can seize and exploit him at once. If he is not immediately forthcoming, the fruit will drop into the mouth of the nation that had the luck or the foresight to have its man ready for the occasion. No nation can now-a-days risk being a single step behind-hand in its offensive or defensive services, in its methods of production, of trade or of transit, or in the general education of its citizens—their craftsmanship and their ingenuity,—or again in their average physique and reproductive power. The statesmen of the old school, hopelessly ignorant of the laws of national development were inclined to look upon national progress as due to mighty forces beyond human control and thus to believe that executive and legislature could do little to make or mar national welfare. But the modern statesman of insight recognises that there is a right and a wrong way of conducting all state business, whether it be concerned with the wealth, the physique, the intellectual efficiency, or the morale of a nation. The modern statesman is therefore vitally interested in the question of National education as a factor in national efficiency.

Wanted National Education in India.

By Dr. A. K. Coomaraswamy, D. SC. (*London*).

If there is one element in our life that has more than others been anglicized, it is education. Secondary education today is almost entirely in English hands (government or missionary) and modelled closely on English lines. To some this appears still a necessary state of affairs, if further progress is to be made. But whatever may have been the case in the past, this is not so now. English education to-day is sterilising the intelligence of India from top to bottom. Little boys, just learning to read, find in their primers simple sentences descriptive of English life, which are quite incomprehensible to them, and which they repeat like parrots. When they get older, they learn the details of English history and gather some notion of English literature, while remaining ignorant of Indian history and Indian literature. Can we wonder that as adults they are found to be dull echoes of conventional Englishmen, without originality or enterprise, and valueless as independent expressions of the possibilities of human development? A kind of mental slavery results, more disastrous to the people than the inroads of hordes of savages. Incalculable moral and intellectual injury is produced by the organised endeavour to press the Indian intelligence into an alien mould. To this cause may be traced almost all that is ugly or stupid in the life of modern India, as comparred with the life of India a hundred years ago, that is no light charge, for the life of India during the last hundred years has been vulgarised to an almost incredible extent. India has been hypnotized by the superficial features of modern western civilization; the time has come to break the spell. Indians must realise that they can never successfully imitate the West. They may learn many lessons from it, but they can never, in the nature of things, reproduce it, and it is the vein endeavour to reproduce it, that is sapping the foundations of Indian individuality. Few Indians have been long enough in Europe to perceive that they do not copy, but only carricature their models, and are earning nothing but contempt for their pains. The very effort at blind imitation and suppression of original bent is a desertion of duty; for India, no less than Europe, must make its own peculiar and individual contribution to the progress of civilisation and culture in the future as in the past. To shirk this task, which none others can fulfil, is moral and intellectual suicide. 'Better is one's own duty, though destitute of merits, than (even) the well-executed duty of another'.

The remedy for the present attitude of mental slavery lies in national education. By national education I mean such a system of education

as prevails in Denmark, aiming at the "development of the people's intelligence through the medium of their own national culture." The material progress of Denmark during the last thirty years has been remarkable; it is mainly due to the organised growth of general education on national lines. "They rely more on lectures, giving instructive and interesting examples of history, and teaching the best literature of the nation, than anything else." National history and literature are given the foremost place, even in technical and agricultural colleges. The English language is no doubt an essential element in the education of any Indian who would put himself in touch with the world of men without, or would progress in commerce or in science, or even put himself in touch with his fellows in other parts of India. But when we find that many Indians neglect their mother-tongue, and officialised Universities discourage the study of vernaculars, and that many Indians are more familiar with English history and literature than with their own; when we find that the whole English system is transported 'en bloc,' and French and Latin are demanded of Indian students, and English is used as the medium of instruction from the beginning, it appears that things have gone too far. We find it possible to buy gold too dear.

The remedy for this lies in the control of Universities and educational institutions. The apathy with which we have hitherto allowed the foreigners (Government or Missions) to do our own educational work for us, must cease. Englishmen, or any foreigners, are naturally unfitted to control the educational system of India. They are not perhaps unfitted to help and to advise, but they are unfitted to control. For, only those Western teachers can truly serve India, "who in a spirit of entire respect for her existing conventions and for her past, recognize that they are but offering new modes of expression to qualities already developed and expressed in other ways under the old training." Of few Englishmen can this be said. In Government and Mission schools the system of fitting square pegs into round holes is truthlessly pursued. Certainly a majority of English teachers, so far from respecting India's social policy and India's past, are quite ignorant of both; how can they be then fitted to assist in her development? No wonder that discontinuity replaces evolution in the mental world of India.

It is a truism to say that modern education must include some teaching of Western science; to say that the old methods were narrow and one-sided and laid too much stress on memory work; to say that English is an essential element in modern education. Englishmen do not monopolize a knowledge of these facts. But they do forget that the old education at least taught men how to live and how to die; that the old scholars of old were men of strong will and marked individuality, however prejudiced; that original prejudice, smacking of the soil, and born of the past, is vastly better than prejudices borrowed from others; they forget that the examination system is a worse memory system than ever the old Indian memory system was. For what Indians learnt by heart of old was worth knowing, and they knew it to their dying day, but things learnt for examination are sometimes not worth remembering, and always soon forgotten. They forget the habit of mental concentration and self-control inculcated in the Indian system. They forget that Indian character is moulded on the ideas that pervade the Hindu epics.

PART II.

Topics for Discussion.

Religion: the Source of all authority in India.

The Indians as a mass still consider religion as the supreme authority that administers their worldly affairs. They look at everything from a religious standpoint. The Englishman likes the water in his bath to be chemically clean. The Hindu likes it to be religiously clean. An ethical reform, a sanitary improvement, a new medicine, any useful discovery or moral maxim must first be presented at the court of religion before it could be permanently received into society. In the native Indian States, the administrator can do nothing important without attaching it to prescription, and the most powerful and unanswerable prescription is obtained by tracing back a rule to a divine mandate. The ruler of a Native State is obliged to explain sedulously that what he does is entirely supported by sacred authority or by prescription resting ultimately upon such authority. The general rule for the Indian masses is that for every social reform there must be given theologic authority.

Nationality: the New Religion of India.

Among the more modern type of the Indian peoples, there is rising within the pale of Hinduism what might be called a new religion, a religion formed by men of education—which might be called the religion of nationality. In the big towns, among the educated classes especially, Hinduism as a social factor is losing its old stereotyped character, and the religion of nationality is taking its place. There the influence of religion as a social force is being undermined by the authority of Government, and is being replaced by the growing influence of the spirit of nationalism. The British Government in India instead of seeking diligently to find sacred warrants for its actions, eliminates with minute care from its laws any kind of reference to, or recognition of, religious belief as an authority. The science of administration is supplanting the science of theology. Rules of conduct which have hitherto rested upon theologic sanction, are gradually dropping this connection because of being adopted and enforced by a penal code. But this undermining of the social influence of Hinduism on educated peoples in particular by the authority of the British Indian legislature, is synchronous with the rise and growth of a new social force—nationalism.

Religious Distinctions in Indian States.

In many of the Native States of India—the question of Hindu *versus* Muhammadan does not appear to exist. The great Muhammadan State of Hyderabad has a Hindu Prime Minister, while the Chief Justice of the Hindu State of Baroda is a Muhammadan. The Prime Minister of Jaipur, until recently was Muhammadan, and the Hindu States of Mysore and Travancore have large Christian populations; yet there are no religious quarrels among the subjects of these States.

Mahomedan Rule and its effect on the Indian intellect.

During Moslem Rule the influence of Islam produced a succession of earnest reformers like Ramanand, Kabir, Nanak and Chaitanya. It also hastened the development of vernacular literature. During the Mahomedan sway the Hindus held high and responsible posts, for they "commanded armies, governed kingdoms, and acted as ministers."

Peripatetic Learned Men of India.

In the Middle Ages in India—with all their incessant wars, troubles and insecurity, the most pleasing feature undoubtedly was that it was easy and profitable for men of learning to travel from court to court with the express purpose of beating opponents at dialectical tournaments. The chiefs were as a rule all professed patrons of learning.

Seven Ages of Indian History.

India has been described as a continent rather than a country; and the History of India as the history of many races and many peoples. Nevertheless, there is a unity, a connected march of events in Indian history as there is a unity in the histories of the nations of modern Europe. This unity in Indian history, the wonderful story of the march of events among the confederation of Hindu races in India, during 3,000 years and more, is not lucidly and clearly impressed on the minds of modern Indians. This story of the past is more interesting and fascinating than any other history or fiction. The great epochs of Indian history are familiar to all. In the remote past, perhaps 4,000 years ago, the political centre of India was the Punjab, where the Aryans made their settlements, and spread the light of a young and vigorous civilisation, a healthy religion, and a rich and melodious language; and this remote age is known as the *Vedic Age*. A thousand years later, we find the political centre of gravity had been shifted to the banks of the Ganges and the new and prosperous kingdoms of these times are described in the Sanskrit epics; we, therefore, call this age the *Epic Age*. In the third age, the political centre was shifted further east and south to Magadha; systems of philosophy and codes of law were compiled; and the great Gautama Buddha effected a religious revolution, preaching to the civilised non-Aryan races the high precepts and doctrines which had hitherto been the exclusive property of the Aryans. The fourth age is the age of Buddhism in India; the politica centre still remained in Magadha, but a closer union was formed with the great Southern races, the Andhras of the Deccan, and the Pandyas, Cheras and Cholas of Southern India. The fifth age witnessed the rise of modern Hinduism and classical Sanskrit poetry on the ashes of Buddhism. Hinduism triumphed by assimilating Buddhist institutions, and embracing within its fold all "Non-Aryan

Hindu races whom Vedic Hinduism had excluded." The political centre was now shifted to Ujjain and to Kanouj. In the sixth age, extending from the eighth to the twelfth centuries after Christ, the history of Northern India is almost a blank. The political centre was shifted to the Deccan, where the Chalukyas and the Rashtrakutas ruled in great glory, while the ancient Pandyas and Cholas in the south contended for mastery with the Pallavas of Conjceveram. The seventh age, from the 13th to the 17th century, is the age of Mahomedan supremacy in Northern India, while various great dynasties—the Hoysalas of Mysore, the Emperors of Vijayanagar, the Naicks of Tanjore and Madura, and, lastly, the Mahrattas under Sivaji—contended with the Mahomedans for the mastery of the South. These are the seven ages of Indian history.

How the Cultivator is exploited.

There has been a steady and alarming growth in the operation of a system under which the Indian cultivator is growing more and more raw material for foreign export—in preference to food-stuffs. The foreign exporting firms and their agencies in the country accommodate the cultivator with cash advances which he is through utter lack of independent means, obliged to seek and accept—or the same agencies buy up his standing crops—paying him across the counter—which brings him cash just when he needs it most. This constitutes a change in the general agricultural situation in the country—a change, which as it develops, is fraught with the gravest peril to our national industry as tending to increase our helpless subservience to the exigencies of foreign markets, and at the same time jeopardise the foodsupply of the people. This is the danger of the new situation and demands the serious attention of the Swadeshi reformer. A foreign commerce carried on under such conditions and on such lines must always be a source of incalculable harm—never of good to the nation.

The only remaining Industry of India.

Agriculture is the only industry of the nation that still survives—and there is no other excepting perhaps the cotton mills of Bombay which again are not all Indian. This national industry needs very careful looking after. There have been undoubtedly large expansions of cultivation in most Provinces, and also extended acreages under cultivation—both resulting in a considerable increase of production.

But with all this addition the supply has been more or less short of the requirements. This is because there is in the first place the serious exhaustion of the soil fast proceeding throughout the country under an exhausting system of cultivation, and there is little or no replenishment. Next there are the violent fluctuations of the seasons—years of deficient or ill-distributed rainfall occurring with greater frequency than ever.

Then again there is the growing poverty, resourcelessness and indebtedness of the cultivators who are less and less able to make the best of the acres they hold and till. From all these reasons the yield of crops in India is about 8 to 10 bushels to the acre against 30 to 40 bushels in European countries—and what is worse, it is going down lower.

As a consequence of this diminishing production, there has been a continual rise of prices, especially of foodstuffs. In all progressive lands food tends to be cheaper every year—the food of the people. In England and Wales—in Prussia; in Sweden, in France, in the United States, the price of wheat, for instance, shows a continuous fall during the past half century while in India, the people's food has been ever since 1860 dearer and dearer.

The Bombay Mill-Owner:

A very busy man.

The Bombay mill-owner (or agent) is a busy man having to look after, in many cases, more than one concern. He hardly attends his mill once or twice a week. His practical knowledge of the inside management of the mill is consequently limited.

The economical mill-owner of Ahmedabad.

The Ahmedabad mill-owner is a very shrewd man of business, devotes his full time to the mill affairs, and takes personal interest in the inside management. He is also very economical and sometimes he carries his economy too far.

The Expert Manager of Cawnpore.

The Cawnpore mill-agent has a better technical knowledge and devotes more time and attention to his mill than a Bombay mill-owner. He keeps himself in better touch with his work people, looks to their comforts, insists upon keeping the mill and machinery vety clean and smartlooking.

Industrial Education in Foreign Lands:

Not the only thing needful.

India has of late years sent scores of youngmen to foreign countries to train themselves as technical, industrial and manufacturing experts. But it must be remembered that these experts will have to find skilled workmen who are the backbone of every industry and manufacture. We shall therefore have to educate men for these purposes here at home, and the sooner this is realised the better.

PART II.

Topics for Discussion.

I.

LALA LAJPAT RAI AT THE ALL-INDIAN SWADESHI CONFERENCE: EXTRACTS FROM HIS PRESIDENTIAL ADDRESS.

The Aspiration for National Unity.

The extraordinary outburst of feeling for individuals which has found expression during the last two years throughout the length and breadth of our country is undoubtedly a strikingly new spectacle. It cannot be satisfactorily explained by the public services of the men, although some of them have rendered eminent services to the country. In my eyes this outburst of feeling has a deeper reason, than the services of individuals. It is one indication of the growing consciousness of national unity. India was hitherto said to be only a geographical expression. It has now begun to aspire, under the guidance of an all-wise Providence to a unified political existence and to a place in the comity of nations. The congeries of nations that are said to inhabit this vast territory have, after a long period of disunion and disorganisation, begun to realise that, after all, they are one people, with one common blood running through their veins, with common traditions, a common history, and a common faith in their future. It is true that the communities are divided from communities, and sects from sects, and provinces from provinces, by the differences of religion, language and customs. The wave of Western Civilisation, however, with its unifying influences, is levelling down these differences and creating a community of interests and of feeling which is the precursor of a new dawn in our life. Some time ago people began to look back and to find that, with all their differences, they were after all the branches of a common tree, the descendants of the same stock, the inheritors of the same civilisation, and with local differences only. Practically they were the speakers of the same language. Even Mahomedans, taken as a whole, could not say that, in their traditions, their language and their customs, they had nothing in common with the Hindus. This looking backwards made them compare their present position with the position of other peoples in other parts of the world, and led them to look forward. Thus was awakened the national consciousness which, for want of greater occasions, has begun to exhibit itself in demonstrations and ovations in honour of individuals who have, even by slight sacrifices, earned the distinction of being the servants of the country.

A Religion of Faith and Hope.

I do not believe, gentlemen, that the idea of Hindu and Mahomedan unity is only a phantom; but, even if it were so, are we, representatives of

twenty crores of Hindus in India, to take things quietly as they are and allow our people to sink deeper and deeper into misery which can only lead them and us to complete national death, which is inevitable if the existing political and economic conditions are to continue for any length of time? On my part, gentlemen, I decline to give way to pessimism. Mine is a religion of hope and faith. I believe in struggling, a righteous, stern and unyielding struggle. I am quite prepared for defeats and repulses. The colossal difficulties in the way of success, the discouraging circumstances relied on by the advocates of inactivity do not overwhelm me. In fact, I am inclined to take them as a greater reason for a more determined struggle.

According to my political creed, every repulse ought to furnish a fresh starting point for a renewed, more righteous and more vigorous activity. The political principles which I believe in very strongly are that nations are by themselves made, and it is righteousness that exalteth a nation. Under these circumstances, my countrymen, my humble advice to you is to be neither nervous nor hysterical, to maintain a dignified, firm and manly but righteous attitude amidst the difficulties and the storms, and to continue the struggle in the light of experience gained,

" With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait."

The Famine and our Duties.

The country is now in the grip of a dire famine; the nation that we aspire to serve mostly lives in huts and cottages, and is in great distress; the Government is doing its duty or, at any rate, professes to do it, in providing relief to the unfortunate victims of famine. Shall we, the blood of their blood, lag behind and do nothing to relieve the distress of the aged and the poor? The highest dictates of patriotism require that our sympathies should go forth to the help of the destitute and the wretched, and that, by sharing what has been given to us with our countrymen in distress, we should conclusively establish our claims to speak for them and to demand their co-operation with us in the ensuing struggle. Our claims to their regard and love should be based upon substantial services, and not merely on lip-sympathy expressed in paper resolutions. I therefore appeal to my friends and co-workers to put their shoulders to the wheel to organise a non-official famine relief campaign in the famine-affected provinces, to collect funds and to carry sympathy and help to all homes and places in need of the same. The young, the aged and the women specially call out to us for help, and it will be a shame if we decline to respond to this call, and spend the whole stock of our energies in academic controversies and wordy warfare. I know that the work is tremendous and that the difficulties are still more so; but it affords the most useful and most effective training for

disinterested patriotic life. Even a partial success in this direction will be a very valuable moral assett, and an object lesson to those who have to continue the work after us.

Swadeshi and the Battle for Nationality.

We are indebted to the Bengalis for having installed *Swadeshi* on its proper pedestal and created an atmosphere in their Province which has permeated all classes, and unless we try to extend the scope of Swadeshi irrespective of caste and creed we cannot hope for greater success. The spirit of Swadeshi ought to prevail in all departments of life, subject to one condition that, whatever we have to learn from the West in order to maintain progress and secure prosperity we need not be ashamed to learn from the West. There is no use going back. We can only go back consistently with national interests. Otherwise it would be suicidal. We cannnot but be affected by the predominant civilisation. We must learn to fight our battle of nationality in modern times under modern conditions, and try to use those weapons which are used against us.

II.

A MYTH THAT WAS A HISTORICAL FACT.

The patient researches of a band of Bengali scholars headed by Srijuts Akshay Kumar Maitra, Behari Lal Sarkar, and Pandit Satya Charan Sastri have now utterly demolished the edifice of untruth and distortion known as the Calcutta Black Hole Massacre which for nearly a century and a half passed muster as a historical fact. The myth of the horrors of the Black Hole, so sedulously preached by a class of English historians has been proved to have been a fabrication and the product of the heated imagination of Holwell, said to have been one of the survivors of that grim tragedy. Overwhelming evidence has now been collected which goes to prove that the Black Hole Tragedy could never have been enacted, as proclaimed to the world by Holwell, for the simple reason that it finds no place in the letters written by Clive and Watson who came to Bengal, it is presumed to wreak vengence of the same ; that it was apparently not noticed by the Madras Council ; that contemporary historians, such as Gulam Hossein, author of "Seir-ul-Mutakherin," Muhammad Ali Khan, author of "Tarffi Muzafari," Hari Charan, author of "Char Guljar,"—all of whom are regarded by the Europeans as thoroughly reliable—have not a word about it, and that nobody in the settlement of Calcutta at the time had the least inkling of it. More than that it has now been admitted even by the most widely known English writers and also by Lord Curzon that the blame for the tragedy if any tragedy did at all take place could never be fastened on Seraj Ud-daula. Malleson, Torrens and others, while relying on Holwell for

their belief in the authenticity of the massacre distinctly exonerate the Nawab of all complicity in it. The latest books on the subject are "Ingrajer Jai" by Srijut Behari Lal Sarkar ; "Jaliyat Clive" by Srijut Satya Charan Sastri ; and "Seraj Uddaula" by Srijut Akshay Kumar Maitreya.

III.

THE QUESTION OF CAPITAL : VIEWS OF DEWAN BAHADUR AMBALAL SAKARLAL DESAI.

One of the things that stand in the way of our industrial growth is the absence of the requisite capital. Nay, it may be asserted that the want of capital is our chief desrideratum. We have made only a fair beginning for a general regeneration of our industry. The great problem awaiting a practical solution is that of raising funds. The question admits of a satisfactory solution provided our best minds apply themselves to the task. The Rupee debt for the Government of India held in India amounts to Rs. 105 crores ; and of this Rs. 55 crores are held by Indians. It may not be possible to divert all this into the channels of trade and industry, but even if we could secure for the latter purpose ¼ of it, say, Rs. 14 crores, the impetus imparted to our industries would be very great. It is to be wished that Indian publicists will earnestly endeavour to create a public opinion in favour of the diversion. There is no doubt that it is quite within their power. The higher returns of trade and industries ought to prove a strong argument in favour of the change.

There is another and a cognate source which may well be tapped by our enterprising men. The amount deposited in the Postal Savings Bank for the year 1904-05 was Rs. 13 crores. Nearly 13 crores out of this sum. were purely private Indian savings. Now, if we could succeed in getting even a half of this sum, say Rs. 6 crores, for our commercial purposes, an amount of strength would be imparted to our industrial activity of which we have at present no adequate conception. The best way of fulfilling the latter purpose, as well as that of getting at the money now locked up in Government Promissory Notes, would seem to be the establishment of banking institutions all over the land.

IV.

"SEEK NO PITY :" THE ADVICE OF A JAPANESE STATESMAN.

In an article on "Indian aspirations" in the *Japan Times*, Count Okuma gives the following reply to Indians who complain of their lot to foreigners :

"Probably no Indians, or any Westerners for that matter, know what varied feelings we (Japanese) concealed from the beginning of the Meiji era down to the days of treaty revision. Our pride never allowed us to seek relief in retailing our heart-burnings to outsiders. Even if we had a mind to do so we could not have done it. We had a great and suave neighbour, China—herself an Asiatic ; but to have confided to her our troubles would have been to invite upon our heads her ridicule. All other Asiatic peoples would have done more or less the same thing toward us, while to turn to the Western Powers would have been worse. So that whatever we have thought and done we had to think out and do for ourselves, except in the way of seeking for knowledge wherever it could be found. There is every reason to convince us that it was this circumstance that brought us the moderate success we now enjoy. This being the case with us, all Indians who complain of their present position make their own case the worse—for *pity is near allied to contempt.*"

PART II.

Topics for Discussion.

National Education under National Control.

There have been many attempts before the present movement for national education to rescue education in India from subservience to foreign and petty ends, and to establish Colleges and Schools maintained and controlled by Indians which would give an education superior to the Government controlled education. The City College, the Ferguson College and others started with this aim but they are now monuments of a frustrated idea. In every case they have fallen to the state of ordinary institutions, replicas of the Government model, without a separate mission or nobler reason for existence. And they have so fallen because their promoters could not understand or forgot that the first condition of success was independence —and independence jealously preserved and absolute. In other words there can be no national education without national control.

National Education on National Lines.

National education cannot be defined briefly in one or two sentences, but we may describe it tentatively as the education which starting with the past and making full use of the present builds up a great nation. Whoever wishes to cut off the nation from its past, is no friend of our national growth. Whoever fails to take advantage of the present is losing us the battle of life. We must therefore save for India all that she has stored up of knowledge, character and noble thought in her immemorial past. We must acquire for her the knowledge that Europe can give her and assimilate it to her own peculiar type of national temperament. We must introduce the best methods of teaching humanity has developed, whether modern or ancient, and all these we must harmonise into a system which will be impregnated with the spirit of self-reliance so as to build up men and not machines—national men, able men, fit to carve out a career for themselves by their own brain power and resource, fit to meet the shocks of life and breast the waves of adventure. So shall the Indian people cease to sleep and become once more a people of heroes, patriots, originators, so shall it become a nation and no longer a disorganized mass of men.

The Future National University.

National education must therefore be on national lines and under national control. This necessity is the very essence of its being. No one who has not grasped it, can hope to build up a national University. In the first place the future University must be one built up by the brain and organising power of India's own sons. It shall never be said that the first National University in India was the creation of a foreigner, that the

children of the Mother were content to follow and imitate but could not lead and originate. Such a charge would be fatal to the very object of the University. The basis of a National University has already been laid. The National Council of Education in Bengal has already commenced the great work on lines which have only to be filled in, and their work has received the blessing of God and increases.

Lajpat Rai and National Education.

Lala Lajpat Rai has included National Education in his latest propagandist work. In one of his recent speeches at Agra he has spoken with suitable emphasis, on the necessity of National Education as the stepping stone to all progress in the direction of our political regeneration. He has explained to the audience that the slavery of the mind is the worst form of slavery. He also adds that the mind must first be made free from all prepossessions against the country, to set itself seriously and sincerely to all sorts of activities for its redemption. We hope the words of our sincere patriot on this subject will receive the consideration they deserve.

In another occasion he declared "A National system of Education will be such as to bring the nation into touch with its past."

Sir Henry Craik on National Education.

It is indeed gratifying that opinion in favour of a system of education suitable to the actual needs of India and conducted on national lines has been steadily gaining in strength and volume. Sir Henry Craik, M. P. for the University of Glasgow and Aberdeen, who combines in himself the triple qualification of a Senior Examiner in the Education Department in England, the Secretary of the Scotch Education Department and of being the famous author of a famous work—"The State and Education," and who made an extensive tour through India studying the official University system of Education in the country has no hesitation in declaring, as he has done in his most recent pronouncement—"Our Educational Work in India" published by one of our contemporaries—that the existing system is in no sense national—being intended "to turn an oriental into a bad imitation of a Western mind." He points out that the training that is to be given must be given more in consonance with the life and traditions of the people. Says he—"We must show the nation that education has other aims than to make Babus, subordinate officials and pleaders * * * As it is, the Indian students leave the colleges with only one aim, to become Government officials and with acquisitions of knowledge that drive them further from their own people. * * * We must recognise that it is a mistake to insist that a man shall not be considered to be an educated man unless he can express his knowledge otherwise than in a langauge which is not his own—the English language.

The following detailed extracts from the article will show that Sir Henry Craik holds very sound views on the question of education in India, and it would be well if those amongst us who have not yet come round to the views propounded by the National Council of Education, Bengal, should study the article in question with care and deliberation. In the present we satisfy ourselves with a few extracts from it :—

"We might surely endeavour to link the intellectual training which we give most closely to their life and their tradition and to abandon the senseless attempt to turn an Oriental into a bad imitation of a Western mind. Why should we teach them that education is impossible without acquiring the English language? What can that impress upon them, except that education is useful only to enable them to undertake those administrative duties which are their absorbing ambition, and in the exercise of which they rarely command the confidence of their own race? Here in Bengal, under the Permanent Settlement of Lord Cornwallis, the great Zemindars have large estates and vast influence. The management of these estates and the supervision of their tenants or ryots might give them employment of the best kind and a sphere of enormous usefulness. If education is to do anything for them it must be by making them cultivated gentlemen, of enlarged views, but not necessarily views out of harmony with their own traditions. As it is they leave our colleges with only one aim, to become Government officials, and with acquisitions of knowledge that drive them further from their own people, instead of bringing them into closer touch with them, and rendering them more fit for the work which can be discharged by none except themselves. It is not a triumph for our education—it is on the contrary, a satire upon it—when we find the sons of leading natives expressly discouraged by their parents from acquiring any knowledge of the vernacular. Yet instances of this are by no means rare.

"We must free education from the domination of examinations. We must leave greater freedom of choice and of method to separate Colleges and schools. We must show the native that education has other aims than to make Babus, subordinate officials, and pleaders. We must teach them that there are other spheres of activity for the educated man than the Law Courts and Government appointments. We must abandon the vain dream that we can reproduce the English public school on Indian soil. We must recognise that it is a mistake to insist that a man shall not be considered to be an educated man unless he can express his knowledge otherwise than in a language which is not his own. Place no restriction on English as an optional subject, but cease to demand it as the one thing necessary for all.

Sir George Sydenham Clerk, Governor of Bombay, and National Education.

I.

As Chanceller of the University of Bombay, Sir George Clarke delivered a remarkable address at the recent convocation of the University in which he strongly criticised the following rhetorical pronouncement of Lord Macaulay in his famous Minute of 1835—"The question now before us is simply whether we shall countenance at the public expense, medical doctrines which would disgrace an English farrier—Astronomy which would move laughter in girls at an English boarding school—History abounding in kings thirty feet high and reigns thirty thousand years long—and Geography made up of seas of treacle and seas of butter." To which the Governor replies :—

"In such terms the literature of ancient India was held up to ridicule. As this literature was almost unknown in 1835, we may perhaps pardon the contempt poured upon it ; but the argument was evidently dangerous, since other literature, against which similar charges might have been brought formed at the time the principal subjects of study among the cultivated classes in England."

II.

Sir George Clarke goes further and shows that Lord Macaulay's views of the objects of education in India were throughly unsound and extremely narrow because in Lord Macaulay's words "We must do our best to form a class of persons Indian in blood and colour, but English in opinion, in morals and in intellect." Sir George Clarke's reply to the above is couched in the following sentences. "The complete Anglicising of an interpreter class which Lord Macaulay contemplated, was evidently impracticable. We cannot, by education, transform the intellect of an ancient people or reconstruct their "taste" and "opinions" in exact aceordance with foreign models. Even if such procedings were practicable, it would be eminently undesirable because a process of artifical conversion, which takes no account of inherent genius and aptitude, is more likely to injure than to elevate a native population. No statesman worthy of the name in the present day wonld accept for a moment Lord Macaulay's proposal as an adequate and a sound basis of a system of education for India. Such a system must be founded upon the needs of the Indian people, must be shaped so as to bring out the best of their inherent qualities, and must seek to counteract any natural deficiencies." This is exactly the view of education that the National Council of Education, Bengal, has adopted and are trying to give effect to in a well-knit system of educational institutions spread over the province and all affiliated to a central College in Calcutta.

PART II.

Topics for Discussion

Lala Lajpat Rai on National Education.

In a speech delivered at the Anniversary of the Arya Samaj, Lala Lajpat Rai said :—

"Education is a question of life and death. The boat of the National Education must be pushed on. It is at the root of our life. All other things are secondary. Educational work, the work of spreading knowledge the task of giving light is the first necessity. * * * No life can be successful without character. No nation can be great until its individuals possess that character which enables them to fight the battle of life, The first characteristic of our boys and girls should be the ability to crave their life. Whether there come forests, or rocks in a man's way, he may be ready to pierce them through or climb them over. No system of teaching can be complete that does not teach self-reliance, until we teach every boy and girl that the soul within him or her is the same as the Soul Divine.

"Another point is that a national system of education should be such as to bring the nation in touch with its past. The national idea should be that on the whole sheet of National history there should be no patching marks. The best kind of weaving is that where the patching is not visible.

"No curriculum of education could be complete that did not prepare the sons of the soil to undertake proper means for providing themselves with livelihood."

The Need for National Education

In the January issue of the East and West, Mr. A. G. Fraser writes a thoughtful article on "Education in India and Ceylon in view of the National Movement" in which he writes strongly in favour of National Education. He says :—

"In varying degrees in the different educational centres the Indian pupil is treated as if he was an Englishman, in that his own environment is largely ignored, and all that is truly Oriental in his life is uninterpreted and undeveloped. And when religion and all his tradition and history are neglected in his curriculam, the pupil not unnaturally receives the impression that they are unimportant and despised."

The existing official system of education in India may be calculated to bring into existence clerks for Government and other European firms, but it

cannot produce Indian citizens. In Ceylon the case has been the same. As a result, to speak in his own words, "Britain is despised, not because she is unjust or tyrannical, but because she despises the traditions and thought of India, looks down on her leading sons, and superimposes a new and material standard of life and thought."

Speech of Srijut Hirendra Nath Dutt, M.A., B.L.

at the National Education Conference at Pabna

Even the blind could see that signs of activity were manifesting themselves in all departments of National life. It is no longer the case of isolated activity in this or that locality or in this or that department of life. The whole country was aster with a new life and all parts and sections are sharing in this renaissence.

Education being one of the main factors of National existence, it was inevitable that it should have imbibed the new impulse and I have created new ideals and been preparing new channels of activity. In the process of nation building education played the most important part and if we had the training of the youths of our country in our hands we might be indifferent as to who controlled the rest of its affairs. To enforce his point the speaker cited the authority of Mr. Haldane, the present War Minister of England who speaking recently as the Rector of an English University illustrated the importance of education as a factor in National life by reference to the case of Germany in the first half of the last century. After the Wars with Napoleon in the opening years of that century Prussia had been laid to the dust. She had almost been threatened with national death. At this critical period in her history the great scholars and thinkers of the land came to her rescue. In the great universities of Jena and Gottenburgh and other seats of learning they devised and carried out a new system of Education, a system which made the individual to subserve the Nation. The results achieved in five years extorted the wondering admiration of Europe and enabled the United German Empire to dictate terms of peace to her whilom conqueror, France after the battle of Sedan. People had some times asked him to define National Education; he could do so in a very simple words. That education which helped to build up a Nation, which fostered national growth was National Education. If we analysed ourselves we would find that 'self' was at the centre of all our activities, 'whatever we do or say or feel or act, it is the self which we have in view.' If we had a system of National Education this order would be reversed. The National would then be primary and the self secondary. Self-sacrifice would come naturally to us and our activities instead of being self-regarding would be directed to conserve the nation and promote National Growth.

The main defect of the Indian intellect was its lack of practicality. We always soar in the high Heavens; our intellect has wings, wings with which it loves to float in the Empyrean. This tendency must be checked and the Indian intellect given a practical turn; this could only be done by making scientific training a part and parcel of the general education as they have done in the scheme of National Education, devised by the National Council of Education, Bengal. On this must be grafted a carefully devised method of manual training so that along with the intellect the senses and the hands might be properly trained and developed. This was the modern system in use in America, Germany and notably in Japan where it had achieved wonderful results. People were dozzed with the victories of Japan over Russia both on sea and land in the late Russo-Japanese War. Men were agape with wonder as to how a tiny state like Japan could withstand the might of a giagantic Empire like Russia. Many solutions had been offered but the one that had met with was the following general acceptance. The Russian soldiers who lost the battles were generally recruited from ignorant peasants who had never received the benefit of education, whereas the Japanese soldiers who had routed them had all passed through a system of manual training joined to elementary scientific and literary education and had thus been trained to use their senses and their hands, while thus laying the stress on the modern side of education the system of National Education which they were seeking to foster by no means ignore or neglect the classical side. For their idea was to assimilute the ancient ideals of the nation with the most assimilable ideals of the West. Their system was designed to develope in the students a genuine love for and an earnest desire to serve their own country. With the view they aid great stress on the students acquiring a deep and wide knowledge of the country, its history, its philosophies and its literatures, and in order that words might not take the place of ideas and crame hinder the growth of the intellect and encumber the brain as was never the case, they insisted on the vernaculars of the country being made the medium of instruction. Whoever heard of the rudiments of knowledge being imparted to a boy through the midium of a foreign language, yet that was the system of education in vogue in this unfortunate country.

People often talked of the Explantation of the resources of our country by foreign capital. Did they ever realise the national loss from year's end to year's end by the exploitation of the intellect of the country. Our best intellects were being used not for the advancement of the country but to keep going an alien system of Government. Little wonder therefore that the intellectual outturn of the nation was so poor and that state of things was bound to continue until by establishing a system of National Educatin, they could so train their youths

as to be able to harness their intellects to the service and advancement of their own country instead of being exploited as at present. That was in brief wanted what he to say that day about National Education.

The Hindu-Mahomedan Problem

What can we offer to the Mahomedans to induce them to join us? In other countries unity has been effected partly by common interests, partly by the strong hand of power. In our present condition we are debarred from the use of power, and if there are common interests, only a small section of the Mahomedan community have been able to realise it. The advantages which we can offer to them belong to a future more or less remote, those which the Government has to offer them are immediate and quite tangible in the present. It is not therefore by harping on our common interests that we can hope to effect a deep-seated or permanent unity between the Hindus and Mahomedans of India. There remains only the common sentiment to which we can appeal. Here also we are confronted with serious difficulties in the way of any such common sentiment being established as will bear the strain of diversity in creed and customs. Moreover the sentiment of the Mahommedans is stronger in respect of religion than of nationality. Their eyes are fixed rather on Mecca than on Delhi. Whatever community of sentiment they have is more with their co-religionists outside than with their fellow countrymen in India. If we are to create a common sentiment it can only be by awakening in their hearts the sentiment of common brotherhood with their Hindu fellow-countrymen. To do this we must first nourish the sentiment ourselves. A political show or talk of brotherhood will not serve, for it will ring false to the ear of feeling; and no true unity can be effected by insincere professions. But if your young men who are now beginning to get more and more the vision of the Mother, are allowed to nourish that sentiment in their hearts, their natural feeling of brotherhood with all sons of the Mother will drive them to experience the same feeling with regard to the Mahomedans. Then by the natural conversion of brotherly feeling into love and service the gulf which is yawning wider and wider between the two communities may be bridged. It cannot be done by dimplomacy, it cannot be done by logic, it can only be done by the appeal of heart to heart. When our Mahommedan brothers find the sentiment of nationality manifesting itself in deeds of love and service, the irresistible claim of heart upon heart will establish itself and they will then begin to understand nationalism in its truth and beauty. Then will a common sentiment have been created which by persistent habit will become a part of our nature. Only in this way can the Mahommedan difficulty be solved under the present political circumstances of the country.

PART II.

Topics for Discussion

I

THE PRESENT SYSTEM OF EDUCATION

Mr. Vincent A. Smith, M.A. (Dublin) in an article published in a well-reputed monthly has noticed the inherent defects of the present system of education as imparted by the Indian 'Official' Universities. They are as follows :—

(1) Education not rooted in the Soil

" In Ireland British attempts to establish an Irish university system all have failed more or less completely, because the institutions founded have been established by external command, and have had no root in the soil. Trinity College never has succeeded in becoming the national university and enlisting the sympathy of Irishmen of all shades of creed and politics. The Indian universities suffer from the same want of root. They are mere cuttings. Struck down is an uncongenial soil, and kept alive with difficulty by the constant watering of a paternal Government."

(2) Foreign in Language

" As a consequence of their extraneous origin is the necessity that all instruction has to be given in the English language, which is a foreign tongue to the great majority of the students * * * Only Indian College Teachers can realise what an impediment to real culture is the system of making foreign language the medium of all instruction."

(3) Foreign in Aim and Method

" When an Indian student is bidden to study philosophy he should not be forced to try and accommodate his mind to the unfamiliar forms of European speculation, but should be encouraged to work on the lines laid down by the great thinkers of his own country, who may justly claim equality with Plato, Aristotle and Kant. The lectures and examinations in philosophy for the students of an Indian University should be primarily on Indian Ethics and metaphysics, the European systems being taught only for the sake of contrast and illustration. So far as I know the courses prescribed by the Indian Universities are not on these lines, and few of the existing professors would be competent to carry out the necessary reform. History, too, should be treated in the same way, and be approached from the Eastern, not the Western side. This change also would impose no small strain on the present staff, and would require extensive alterations in the prescribed books and in the whole spirit of the teaching.

(4) Future National University of India

According to Mr. V. A. Smith, "It is useless to ask an Indian university to reform itself, because it does not possess the power. Some day, perhaps, the man in power will arise who is not hidebound by the university traditions of his youth, who will perceive that an Indian university deserving of the name must devote itself to the development of Indian thought and learning, and who will care enough for true higher education to establish a real university in India. There is not one now."

II

Indian Philosophy as a subject of study for Indian Students

Mr. E. A. Woodhouse, Professor of Logic and Moral Philosophy, Deccan College, Poona, urges, in the pages of the *Vedic Magazine and Gurukul Samachar* the revival of the study of Indian Philosophy. The Indian student now knows very little of the Philosophy on which his forefathers were such adopts. Many causes are assigned for this lack of study; the necessity for a wider knowledge of Sanskrit is now ordinarily available, the want of proper teachers, and the necessity that is very often felt of training young boys in some industry or art so as to enable them to get a living. Mr. Woodhouse thinks, however, that most young Indians want very much to study philosophy. And the desire being there, half the difficulty is overcome. A study of philosophy, as it is almost inseparable in India with the practice of religion, would certainly conduce to the development of the moral character of Young India. Mr. Woodhouse says: "I fully believe that in the case of Hindus the best means of acquiring that solid greatness of character, which must of necessity carry its own reward and recognition in itself, is to revive the severer and more diligent cultivation, which is the root idea of Indian Philosophy." All Hindus are idealists, Mr. Woodhouse observes, and they would willingly sacrifice themselves for an idea, if opportunities are given them. "Not only I have seen this in its potentiality. I have seen it actually realised in practice. I wonder how many Indians, either before the public eye or living in retirement, have given up their prospects of a lucrative livelihood in order to help on some idea. The number would be far larger than most people would imagine." Mr. Woodhouse considers that Indian greatness cannot be revived without a revival of the old religious beliefs, and he sees signs of this revival or desire for it, in the recognition of the necessity for religious instruction in any national system of education. The method of teaching philosophy to young people, Mr. Woodhouse states should be as follows:—"I do not insist upon the profound and abstract subtleties with which a technical study of Indian Philosophy must deal. Let the teacher be familiar with these, but let him open the minds of those whom he is teaching rather to such high ideas as will lead to an improvement of character

and the development of all that is noblest in human nature. This kind of training should begin from early youth and the chief interest should always be character."

III

Work and Workers

The work before us, the educated members, is enormous, the time is short, but the workers are few. Trained men are required to organise education, to build up the life of the villages, to spread the habit of arbitration, to help the people in time of famine and sickness, to preach Swadeshi. These workers must be self-less, free from the desire to lead or shine, devoted to the work for country's sake, absolutely obedient yet full of energy. They must breathe the strength of the spirit of self-less faith and aspiration derived from the spiritual guides. The force of a great stream of aspiration must be poured over the country, which will sweep away as in a flood the hesitations, the selfishnesses, the fears, the self-distrust, the want of fervour and the want of faith which stand in the way of the spread of the great national movement. When we are deficient in faith, our works begin to flag and failure is frequent; but if we have faith things are done for us. No great work has ever been done without this essential courage of faith. In reality all work is done by the will of God and when faith in him is the mainspring of our action, success is inevitable. Sometimes we wish a thing intensely and the wish is accomplished. The wish was in fact a prayer and all sincere prayer receives its answer. It need not be consciously addressed to God, because prayer is not a form of words. If we aspire, we pray. But the aspiration must be absolutely unselfish, not alloyed by the thought of petty advantage or lower aim if it is to succeed. When we mingle self with our aspiration, we weaken to that extent the strength of the prayer and the success is proportionately less.

IV

The Artist and the Politician

The artist lives by the intensity of his emotions and his impressions. The world of things is coloured and transmuted in the realm of his mind. He is subjective, personal, a harp responsive to every breeze that blows. The breath of the May morning touches him to ecstasy; the east wind chills him to the bone. He passes quickly through the whole gamut of emotion, tasting a joy unknown to coarser minds, plunging to depths unplumbed by coarser minds. He is a creature of moods and moments, and spiritually he dies young.

* * * * * *

The successful politician is made of sterner and harder stuff. His view is objective. He applies his mind to things like a mechanic. They are the material that he moulds to his slow purposes. He is not governed by them, but

governs them. He is insensitive to impressions, and if he has emotions and impulses has learned, like Gladstone, to be their master and not their slave, to use them and not to be used by them. He is in fact a man of business, cold and calculated even in his enthusiasm, not a poet lit with the rose-light of romance.

V

Swadeshi Steamers : their National Importance

There are three departments of Swadeshi which have to be developed in order to make India commercially independent, first, the creation of manufactures, secondly, the retail supply, thirdly, the security of carriage from the place of manufacture to the place of supply. Of all these the third is the most essential, because the others are bound to lead a precarious existence if all the means of carriage are in the hands of the enemies of Swadeshi. The difficulties experienced in East Bengal by those who tried to import Swadeshi goods from Calcutta in the face of the control of the railway and the steam services by hostile interests. are only a slight foretaste of the paralysing obstacles which will be thrown in our way the moment it is seen that Swadeshi has got the upper hand. The only remedy for this state of things is for the people of the country to organize steamer services both by sea and by river, so that all carriage by water at least may be in their hands. The carriage by land cannot come into our hands without a political revolution, but if we hold the waterways, we shall not only hold an important part of the system of communications but be able to use our possesslon of it as a weapon against British trade if the railway is utilized against us. The instinct of the country had seized on this truth and the organization of Swadeshi seeam services had been one of the first and most successful outcome of the new movement. The Chittagong Company and Tuticorin Company have both been a phenomenal success and, owing to the spirit of self-sacrifining patriotism which has awakened in the hearts of the people, they have been able to beat their British rivals without entering into a war of rates, for the British steamers charging extravagantly low rates have been unable to command as much custom as the dearer Swadeshi services. A network of Companies holding the water carriage from Rangoon to Karachi and the Persian Gulf ought to be organised by the people themselves and the waterways of East Bengal would have been covered with boats plying from town to town in the ownership of Swadeshi concern.

PART II.

TOPICS FOR DISCUSSION

An Anglo-Indian Professor on National Education

Rev. C. F. Andrews, M. A., of the Delhi College, Punjab, in an article recently published, has made the following reference to the system of National Education. We quote from his article. "The present year—the Jubilee year of the Calcutta University—marks in all probability the parting of the ways for Educated India. It may be safely predicted that changes of a radical nature will be put forward and carried out in the next few years either inside our Universities, or, if that be found impossible, outside their sphere altogether. Dissatisfaction with present results is becoming more and more expressed, not only by Indian but also by English leaders of opinion. When authorities of eminence such as Sir Henry Craik on the one hand and Dr. Rash Behari Ghose (President of the National Council of Education, Bengal) on the other, to mention two names only, agree that the the system now in vogue is most seriously defective, it is clear that an overhauling must take place and new methods be introduced. The National Education Movement, undertaken with such vigour in Bengal, is itself a clear indication of the tide. The interesting experiment of the Arya Samaj Gurukula at Hardwar is an example of another direction of the new spirit that is abroad. The practical question must be faced in earnest,—how can the best results that have been achieved be preserved, and at the same time full scope of development be given to the new forces.

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"Young India asks for the bread of sympathetic national teaching and it is given the stone of unsympathetic neglect. If instruction is to be carried on with that sympathy and *rapport* with the pupil which modern educational theory requires; if India's great and distinctive contribution to the world of thought is not to be stifled in its new birth; if the budding hopes of a great Indian future are not ruthlessly to be crushed, then reform must be undertaken on what may be called 'national' lines.

* * * * * * *

"I am painfully aware that the title of this paper fails to express its contents, and that the future of Indian education cannot possibly be dealt with adequately without considering the bearing and importance of the new and independent movement of National Education to which I have already referred. No one who loves India can fail to wish such an experiment every success on lines of true, indigenous development. My reason for not giving this new movement a larger share in the present paper is not due to any failure to appreciate its importance

in the future, but simply to the fact that my own daily routine of teaching lies wholly within the Punjab University course, and I have drawn conclusion from that practical experience."

The Principal of the Calcutta Presidency College on National Education

Mr. W. H. R. James, M. A., Principal of the Presidency College, Calcutta, is a distinguished Oxonian scholar. On two occasions he visited the Bengal National College, once at the time of the Exhibition of articles, implements and apparatus turned out by the Technical and Scientific Departments of the College held in January 1908 and another time when the annual prize-day meeting was held on 9th April 1908. We give below an extract from an address delivered on 11th June 1908 at the East Indian Association, London, on University reform in Bengal. He said:

"Two sights that I have recently seen have greatly impressed me. One day in march I watched from the windows of my room at Presidency College band after band of young Bengalis—probably mostly school boys and college students, but many of them well set up and even burly—their loins girt up and long quarter staves in their hands, marching orderly in ranks along College Street to meet a popular favourite. I think I need not particularise the precise occasion. These were the same volunteers who did excellent work a little earlier, when the Ardjhodaya festival brought vast crowds of pilgrims to Calcutta—helping the feeble, protecting women, keeping order—and who were publicly thanked by responsible officials for their services. The other was the gathering at the prize giving of the National Council of Education, so great a multitude, so unanimous, so dignified, so enthusiastic. This is an organization which is wholly the creation of educated Bengalis, and it shows an earnestness of purpose and a zeal for education in the best sense which merits praise and sympathy. What impressed me in each case was the latent power, and the capacity for self-discipline, action and order. The signs, as I read them, are signs of great hope, if only the capacities revealed are wisely encouraged and rightly guided. We must welcome the new capacities, and seek to turn them to the public good. For my part, I do not think it beyond hope that schools and colleges should become nurseries of loyalty. Therefore, I submit, the interest of the State in University education is not less at the present time, but greater; that the main hope rests in putting forth the resources of the State to the uttermost for the support and improvement of education."

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While on this subject we also reproduce a letter of the London correspondent of the *Amrita Bazar Patrika* of Calcutta.

"I may note here that in an impressive summing up of his argument Mr. James gave an interesting description of the effect upon him of two sights

which he watched in March last from his room in Presidency College: the one was the volunteers marching viz., to welcome a popular hero—not specialised, the other was the gathering at the prize-giving of the *National Council of Education.* Tribute was paid to the excellent work done by the volunteers at the time of the great pilgrimage, for which they were publicly thanked by the authorities; and of the educational work Mr. James said: "This is an organisation which is wholly the creation of educated Bengalis, and it shows an earnestness of purpose and a zeal for education in the best sense which merits praise and sympathy. What impressed me in each case was the latent power, and the capacity for self-discipline, action, and order. The signs, as I read them, are signs of great hope if only the capacities revealed are wisely encouraged and rightly guided."

Mr. James maintains that education has not only effected much during the past fifty years " but it has done wonders." He laments the outbreak of " visual and wicked voilence " but he will not admit that education is the cause. He speaks with praise of the many influences for cohesion, comprehension. and unity in which European and Indian work together; he condemns the partition from an educational point of view " because it has made difficulties that did not exist before in so acute a form, and produced a state of feeling in which trust or mutual sympathy are hard to recover." He maintains, too, that such organisations as the National Congress, the Arya Samaj, the Swadeshi movement, and the *National Council of Education* reveal an enterprising spirit, a capacity for combination, a steadiness of purpose and show that the new education has been moulding character and giving new powers, " which is precisely what it set out to do." His important recommendations for the future were that the residential plan and collegiate life should be recognised as the essential of sound University training and that education wants liberal financial help from Government and from private benefactors—both working together for the common good. The lecture was so fearless and fair that I have not hesitated to refer to it at considerable length, knowing its vital importance and interest.

Government of the People by the People

MRS. BESANT'S OPINION.

In an article recently published in a London Magazine, Mrs. Annie Besant gives her opinion on Democracy or the Government of the people by the people. She says that in the growth of Democracy she sees much menace for the future, for the Democracy into whose hands the power has slipped is the Democracy brought up under conditions that make it impossible that it should wisely guide a State. She says :—

" I suggest that we should hold up an ideal of a Socialist State in which the wisest should be the rulers, and the claim of the child, of the ignorant, should be the right to be educated, to be trained, to be disciplined, in order that they may be free. The ignorant are never free.

"I have sometimes thought of a scheme outside the question of the great ideal, which I believe to be the most inspiring force of all and without an ideal clearly planned and definitely approached, we shall never do anything really worth the doing—or rather of certain lines of reorganisation which are well worthy of consideration and discussion. Let me put it quite briefly. That a small area should be the unit of administration—a village, a township, any small area that may be named, so long as it is small. Then, that the people in that area should have the right to elect those who are to guide, but only people over a certain age, or with a certain definite experience of life—the "elders" in the old sense of the term. That it should be their right to choose those who immediately should guide their little polity, so that the administration of the small area may be always under the control of the people who have to live in it.

"The head of the council of the area should be chosen out of those elected by the people living therein, but chosen by the authority immediately above it. That has not been tried for many thousands of years, but it is a sound system; out of those elected by the people, one should be chosen as the President—or Chairman of the Board, as we may say—by the authority next above the people themselves. But the choice of the higher authority should be limited to those elected by the people.

"The whole life of the people as regards agriculture, crafts, amusements, libraries, and sanatoriums, should be in the hands of the local councils; so that the life of the unit in next area would be self-contained to a very great extent. The next area would be the area in which many of these were gathered together in a single organisation, say a province.

"All the primary councils would advise the provincial council, and only those would have the right to rule in that larger organisation who had proved themselves good rulers in the smaller organisation below—not fresh from ignorance, but partly trained, would be the rulers of this next greater area, and their chief again, selected by the authority next above.

"A parliament of the nation, which should guide national affairs, would be chosen again only by and from those who had shown themselves efficient in provincial politics. And international affairs I would not give to the ordinary parliament at all, but to the ruler of the State, the Monarch, and to the men old in knowledge and experience, the best of the nation, who should be round him as his council; into the hands of that body only should international politics be trusted. That is a rough sketch, but it may serve as a basis for discussion, to be worked out very much more fully, of course, than I am putting it now.

"But the general idea is that each man should have power according to his knowledge and capacity. None should be without some share, but the power that he has should be limited to his knowledge, experience, and capacity; and only those should rule the nation who have won their spurs in good administration on national affairs.

"A democratic Socialism, controlled by majority votes, guided by numbers; can never succeed; a truly aristocratic Socialism controlled by duty, guided by wisdom, is the next step upwards in civilisation."

PART II

TOPICS FOR DISCUSSION

Social Boycott : When it becomes Criminal

[*Views of Sir Charles Russell*]

In connection with the present Swadeshi movement, the practice of social boycott has come into vogue in some parts of Bengal at any rate ; and in some cases apparently has been attended with the use of force or intimidation. Social boycott which is attended with violence or which has for its object not merely reprehension of some misconduct or supposed misconduct, *but also to injure*, is criminal. Said Sir Charles Russell in defending Mr. Parnell before the Special Commission of 1889 * "*Apart from intimidation, apart from violence*, individual boycotting or boycotting in combination is neither objectionable nor criminal, unless it takes place under circumstances which would warrant a jury in finding as a fact that the object was not merely reprehension of supposed misconduct, *but to injure* the individual against whom it was directed. If men may combine for the protection of their own interest, I ask, why in the name of common sense, may they not conbine to denounce, to reprehend, to comdemn the conduct of those who act in a way which they believe to be inimical to their best interests?" Again, in the same speech, the same authority lays down :—

"*Up to a certain point*, boycotting is not only not criminal, but I say is justifiable and is right. For what does *boycotting* mean? It means the focussing the opinion of the community in condemnation of the conduct of an individual of that community who offends against the general sense of propriety, or offends against its general interests." And then by way of illustration, Sir Charles asks—
" Is there no boycotting at the bar? Is there no boycotting in the other professions? Is there no boycotting in the Church? Is there no boycotting in politics? Is there no boycotting of tradesmen in election times?" And he again brings out his point of view thus.—" I say that boycotting—I am not justifying *intimidation*, I am not justifying *force*, I am not justifying *violence* in connection with it,—I am talking of an *act of moral reprehension called boycotting*, and I say it has always existed, and always will exist." And in support of his proposition that boycotting is not necessarily criminal, he cites the following :—" What was the action of our great colonies when the ill-

* Vide : Extracts from a Speech by Sir Charles Russell in the *Bengalee* (August, 8, 1908).

judged policy of this country sent them the criminal population, the offscouring of the old world, as the rotten seed from which their fresh population was to spring. What did they do? Why they simply boycotted the Government officials in Australia? The most notable instance of all was in Cape Colony where they boycotted the Governor, declined to serve him, declined to serve him with horses, declined to supply him with provisions until the objectionable ship which was importing and seeking to land the offscouring of this nation took its wretched burthen to another place."

Ideal of Indian Nationalism

[*Views of Dr. A. K. Coomaraswamy, D. Sc (London) as given in his " The Deeper Meaning of the Struggle"*]

Let us not forget that in setting the ideal of nationalism before us, we are not merely striving for a right, but accepting a duty that is binding on us, —*that of Indian self realisation to the utmost for the sake of* others. India's ancient contribution to the civilisation of the world does not and can never justify her children in believing that her work is done. There is work yet for her to do, which if not done by her, will remain for ever undone.

There is yet work for us to do among the nations. It is for us to intellectualise and spiritualise the religious conceptions of the west, and to show that the true meaning of religious tolerance is not the refraining from persecution, but the real belief that different religions need not be mutually exclusive, the conviction that they are all equally good roads, *suited to the varying capacities of those that tread them,* and leading to the same end.

It is for us to show that great and lovely cities can be built again, and things of beauty made in them, without the pollution of the air by smoke, or the poisoning of the river by chemicals ;—it is for us to show, in fact, *that man can be the master, not the slave of the mechanism he himself has created.* It is for us to show that industrial production can be regulated and organised on socialistic lines without converting the whole world into groups of State owned factories.

It is for us to make clear anew that Art is something more than manual dexterity, or the mere imitation of natural forms.

Therefore we must not shirk our part in the reorganisation of Indian life. India for the Indians! But why? Five hundred years hence it will matter little to humanity whether a few Indians more or less have held official posts in India, or a few million bales of cloth been manufactured in Bombay or Lancashire factories. *But it will matter much whether the great ideals of Indian culture have been carried forward or allowed to die.* It is with these that Inian Nationalism is essentially concerned. Ideals are more important than rupees. We believe in *India for Indians,* but if we do so, it is not merely because we want our own India for ourselves, *but because we believe that every nation has its*

own part to play in the long tale of human progress, and that nations which are not free to develop their own individuality and own character, are also unable to make the contribution to the sum of human culture which the world has a right so expect of them.

Therefore it is that it is more important for an Indian to wear a turban *even* of English-made cloth than for him to wear a hat of the latest *London* fashion *made in India though it may have been.* If it is for *Indian ideals* that we fight, victory is sure. Do we fight that we may *have*, or do we fight that we may *be* and *give.* In other words, do we fight for mere material ends—for geater commercial prosperity ; and greater opportunities for the exercise of political power ? Or, do we fight for the great ideals of Indian culture—for the benefit of humanity ? If we only fight for the mere material end, it may be that there also we shall win—or it may not be—but if we do win, it is not obvious what the great gain for huminity will be. So much depends upon our conception of the issues at stake !

The world resembles some vast, as yet unordered garden, having divers soils and aspects, some watered, some arid, some plain, some mountain. The different parts of it should properly be tended by different gardeners, having experience of the diverse qualities of soil and aspect; but certain ones have seized upon the plots of others, and attempted to replace the plants natural to these plots, with others more acceptable or profitable to themselves. Here in solving the problen we have not to consider only the displaced gardeners, who do not admire and are not grateful for the changes introduced into their plots ; but *we have to ask whether these proceedings are beneficial to the owner of the garden for whom the gardeners work.* Will he be glad or sorry if uniformity has displaced diversity, if but one type of vegetation is to be found within the garden, *flourishing perhaps in one part, but sickly in another, and what of the flowers that might have flourished in that other part had they not been swept away ?*

The world has progressed from the idea of individual slavery to that of individual freedom. But progress is only now being made from the idea of National Slavery to that of National freedom.

The Punjabee of Lahore on Constructive Work

"Repression is rendered ineffectual, not by violence, or noise, or prayers, but by an improvement in the moral calibre of the nation, which should show itself in increased ardour for such constructive work as the establishment of *national schools and libraries,* the dissemination of *national literature* and the spread of knowledge of *national history.*

Lala Lajpat Rai on India

"The country (India) is in a state of transition. The different parts of it vary in the stages of their development. Some parts are yet far behind.

Their polilical consciousness has yet to dawn. Moreover they greatly differ in intellectual calibre, religious fervour, social purity, and physical backbone. In the matter of education, too, there is a great deal of divergence. The ideas that have filtered downward to the masses in our province are yet only on the surface in another. The social environments, too, are different. It is impossible, therefore, to speak of the situation from the standpoint of the most advanced and the best developed part of the country without qualifications and limitations which considerably take away from the value of such generalisations when put to practical test. Every responsible man has, therefore, to work (speak and act) under restraints imposed by the conditions of life surrounding him. It is no use fretting at things which must take time to charge."—Extracts from *The Story of My Deportation.*

Swadeshi Banks on Modern Lines: their Importance

(The Gaekwar of Baroda's Views.)

I

The unqualified success which has attended the recent organistion of the two swadeshi Banks of Bombay has proved peradventure that Indian finances can hold their own with the shrewdest minds of any country. Banking in its various forms has from time immemorial been a fine art with certain communities of the Indian people and this is specially true of the Marwaris and Banias of western India. The weakness in the indigenous methods of banking hitherto has been the lack of combination and co-operation on a large scale, such as the principles of joint stock holdings and limited liability of share holders make possible. If the development of the iudigenous industries on a scale commensurate with the enormous demands of the country and on a scientific basis sufficiently effective to ward off foreign competion is over to be an accomplished fact, if ever the languishing industries of India are to be revived, one very important step must be the reorganisation of our methods of finance so as to centralise the countless driblets of capital into powerfull reservoirs, called Banks, where its outlet can be controlled and directed into productive channels. The competition of the west with its scientific and highly centralised organisation of capital and machinery has long since driven from the field the ancient crude methods of our forefathers.

II

Swadeshism covers, to be sure, a great variety of definitions : But to my mind it is essentially a recognition of our national weakness in matters scientific and industrial and a determined effort to mend. To acquire industrial freedom is the end and aim of Swadeshism ; and this can only be done by mastering the technique of Western industrialism. Industrialism, broadly speaking, is the application of the scientific invention to the production and distribution of all articles required by Society to satisfy its wants. Inherent in the system, inextricably bound up with it are the scientific methods of finance. Industrialism needs for its purposes the joint-stock bank and the exchange no less imperatively than the machine and the workshop. So that in my use of word *industrialism*, I shall be understood to mean not only machinery, the product of scientific invention, but also banking and other agencies of credit, the scientific organision. India must accordingly, set herself to the dignity, to the master not only of science but also of Western methods of finance and industries.

PART II: TOPICS FOR DISCUSSION

THE LAW OF NATIONAL LIFE

I

It is truism that so long as the moral, social and religious causes which have brought about the present state of affairs continue, whatever may be said to the contrary by pessimists and apostles of machiavelism, moral jobbery and elaborate quibbling, one fact stands out in broad outline through the vista of ages,—which is that righteousness triumphs ultimately even if unrighteousness should appear to have gained a short-lined ascendency. In fact, all conquest is gained inspite of black spots in the character of the victor. The British Government in India was established inspite of the stupendous fraud committed by Clive. The British Empire exists not because the editors of certain well-known but disreputable Anglo-Indian newspapers are members of the British race and are able to villify with impunity the children of the soil, but because Burke, Wilberforce, Ripon, Bright and Gladstone were Englishmen.

II

The liberators of nations and countries have been honest, straight-forward men who hated not men but wickedness, not nations but iniquity. Let us not forget that love is a stronger force than hatred, just as in nature, water is a stronger force than the whirlwind or the earthquake. The latter can only spread disaster and cause endless ruin, while the former, as every student of philosophy knows, can build mountains and construct islands, and transform dry plots of ground into smiling fields and blooming gardens. *Let us inculcate love of India, not the hatred of the foreigner.* Hatred is a disease which consumes the hearts of those suffering from it, fixes its stamp on their faces and renders them hideous and cripples their power of effecting good. Love is the elixir of life which galvanises dry bones into vitality, brings a flush to the cheek, gives a tone to the system, and inspires men and nations with faith, hope and charity.

We are an ancient race. Let ours be a gospel of love and life, not a gospel of hatred and consequent death. Let us not court extinction with open eyes. Its sight is more heart-rending than that of a great nation in the grip of that moral consumption—malice. Let India's well-wishers be aware of the danger ahead. For as remarked by a great writer—"It is undoubtedly true though it may seem paradoxical that in general, those who are habitually employed in finding and displaying faults are unqualified for the work of reformation, because their minds are not only unfurnished with patterns

of the fair and the good, but by habit they come to take delight in the contemplation of evils. By hating vices too much, they come to love men too little. It is not wonderful that they should be indisposed and unable to serve them." *(Adapted from the Vedic Magazine, Vol. II, No. 3)*

THE STRENGTH OF THE ISLAMIC MOVEMENT IN THE PAST

I

The great historian, Hallam, in his standard work—*The History of Europe during the Middle Ages* makes the following observations about Islam as a potent political factor in the past.

"Of all the revolutions which have had a permanent influence upon the civil history of mankind, none could so little be anticipated by human prudence as that affected by the religion of Arabia In the very first year of Mahomed's immediate successor, Abubeke,—each of these mighty Empires, the Roman and the Persian, was invaded. The latter opposed but a short resistance; a few victories, a few sieges, carried the Arabian arms from the Tigris to the Sassanian dynasty, the ancient and famous religion they had professed. Seven years, (632-39), of active and unceasing warfare sufficed to subjugate the rich province of Syria, though defeated by numerous armies and fortified cities; and the Khalif Omar had scarcely returned thanks for the accomplishment of the conquest when Amron, his lieutenant, announced to him the entire reduction of Egypt. After some interval, (647-698), the Saracens won their way along the coast of Africa as far as the Pillars of Hercules, and a third province was irretrievably torn from the Greek Empire. These Western conquests introduced them to fresh enemies and ushered in more splendid successes. Musa in 710 passed over into Spain, and withen two years, the name of Mahomed was invoked under the Pyrannees." Thus, the Islamic movement was a movement which could be compared only to a hurricane in its impetuous advance and its early exhaustion. Within a century of the death of the Prophet the flag of Islam waved from Teharan to Sicily.

The world had not witnessed a phenomenon like this before,—Islam shattering that it may reach and shattering what it reached. In that great crucible of Islamic morality and energy, the old, effete civilisations were melted into new forms beautiful to behold.

In India, however, the case was different. Indeed, if we look at the condition of other countries which had to face the Islamic invasions, we cannot but be struck with the remarkable resistance offered by the Hindus. They did not succumb at the first call of the messenger of Islam. The Mahomedans could not boast that they came, saw and conquered. The Hindu

struggle against Islam was long and arduous. The Mahomedans never conquered the whole of India; and after incessant fighting for more than five centuries they were able to bring under control only a portion of India. And even in the Punjab which remained so long under Mahomedan rule, there is such a large number of Hindus. And one reason for this was that in Hindu India, there were *many centres of life.*

II

When Greece and Italy sank into barabarism, the early Mahomedans re-kindled the light of learning and became the cultivators of a new science. From Egypt they penetrated through Northern Africa and crossed over into Spain and here arts and sciences flourished under their dominion. The Academies of Spain were soon thronged with students from all parts of the Christian world. Thus it was that during the drought of the Middle Ages in Christendom, the Arabian intellect was active. With the coming of the Moors in Spain, order, learning and refinement took the place of the opposites. "When smitten with disease, the Christian peasant resorted to a shrine, the Moorish one to an instructed physician." It was an Arabian scientist who dealt a death blow to the Platonic nation that rays of light were emitted by the eye. The same scientist had discovered atmospheric refraction, and as a result showed that we see the sun and moon when near the horizon. He understood the truth about the centre of gravity, and applied it to the investigation of the balance and the steel-yard. He recognised gravity as a force though he fell into the error of assuming it to diminish simply as the distance; and of regarding it as purely terrestrial. He improved the hydrometer. The determination of the densities of bodies as given by him approach very closely to the truth. In view of all this, well may Dr. Draper in his well-known book "deplore the systematic manner in which the literature of Europe have contrived to put out of sight the scientific obligations which Europe owes to the Mahomedans." The influence of the Moslems over the world is unforgettable and indestructible. There never has been a more ecclectic people than the Moslems. The astronomy of the Indians and the Greeks, the Medical Science of India and China, the Philosophy of the Hindus and the Greeks were taught at Bagdad, Cairo and Cordova. In the beginning they were helpful in spreading over the whole of the West, the wisdom of different Oriential Countries thus making them feel the unity of their vast Asiatic Continent. They built innumerable observatories in different cities for astronomical observations. Their architecture which at first was influenced by the Byzantine and the Persian styles soon assumed a shape and a spirit of its own, surpassed for boldness of conception and delicacy of execution. In the historic evolution of India, as we know it to-day, Mahomedan and Perso-Ara-

bian culture have played a considerable part. It would hardly be possible to think of an India in which no "great Moghul" had ruled; no "Taj" been built; or to which Persian art and literature were foreign. There, the Persian language because the court language had influenced considerably the Hindu mind. Almost every vernacular language of India is, one might say, colored by the influence of Arabic and Persian.

LOVE OF ONE'S COUNTRY AND LOVE OF ONE'S RACE DISTINGUISHED

LOVE of one's own country should not be confounded with love of one's race. The first is known as patriotism; the other may be termed *race-consciousness.* The limit of patriotism is territorial and not racial. It does not take into account the distinction between races and religions. Hindus, Mahomedans, Christians and Jews, if they are the children of the soil, or if they have adopted India as their Motherland can all be *patriots* if they own and love the same Motherland. Indians are neither Hindus nor Mahomedans.

The Hindus say that they have a mission to fulfil, that they have to spiritualise the Civilisation of the West. The Hindus own a common religion and a common civilisation and are entitled to develop their own race-consciousness. But race-consciousness should not be confounded with patriotism. So also there is such a thing as Mahomedan race-consciousness. The idea of the spiritual union of all Mahomedans is to be found in the Koran. This Mahomedan race-consciousness has of late manifested itself in a special form in Turkey and may in course of time envelope the whole of Asia. This movement of Mahomedan race-consciousness is known as the *Pan—Islamic movement.* The Mahomedans of India are bound to be sympathetic towards this movement. Mr. Alfred Stead writing on the Pan—Islamic movement says that the world of Islam is today boiling within itself and threatening to break all bonds. Arabia is the cradle of Islam, and it is owing to the Turkish possession of Mecca and Medina, of the sacred Kaaba at the former, and of Mahomet's tomb at the latter, that the Sultan has been able to gather round him the sympathies of the Mahomedan world who regard the guardian of the treasures as their nominal head. But this manifestation of Mahomedan racial consciousness is not to be confounded with patriotism.

NATIONAL SELF-CONSCIOUSNESS AND ITS RELATION TO RACIAL SELF-CONSCIOUSNESS

[*Dr. Coomarswamy's View*]

WHAT are the things which make possible National Self-consciousness, which constitutes Nationality? certainly a unity of some sort is essential. There are certain kinds of unity, however, which are not essential, and others which are insufficient. Racial unity, for example, is not essential. The British Nation is perhaps more composed of diverse racial elements than any other but it has none-the less a strong national consciousness. Racial unity does not constitute the Negroes of North America a Nation. To take another example; many of the most Irish of the Irish are of English origin. Keating and Emmet for instance, were of Norman descent; but neither they nor their labours were on that account less a part or an expression of Irish national feeling and Irish national self-consciousness.

PART II

TOPICS FOR DISCUSSION

The Christian Missionary's Moral Attitude towards Caste

[*Views of Dr. A. K. Coomarswamy, D. Sc., London.*]

In reviewing a recent book by the Rev. John Morrison, M. A., D. D., an ex-Principal of the General Assembly's Institution of Calcutta and sometime Fellow of the Calcutta University, Dr. Coomarswamy makes the following observations on the Indian Missionary's moral obliquity in respect of certain things Indian.

I

"Far more serious is the moral attitude of missionaries as revealed in action and in this and other books by missionary authors. It seems to be thought that all is fair in love and war; but it is otherwise, and the missionary consciousness of superior revelation and benevolent intention do not absolve him from the moral responsibility belonging to the relations between man and man. * * * Take the question of caste: Our author informs us with evident pleasure that college training and railway travelling have greatly weakened the idea of pollution by bodily contact with a person of lower caste;—that in Darjeeling, '*Brahmin names upon the signs of the liquor-shops were distinctly in the majority. The sacerdotal caste, new style, had appreciated the chances of big profits and shut their eyes to the regulations of caste, which have relegated drink-sellers to a very low place in the scale. Brahmans are even said to figure among contractors who supply beef, flesh of the sacred animal, to the British army in India.*'

Dr. Coomarswamy's remarks upon the above are the following:—"So then, as our author expressly remarks, money, convenience, comfort, and desire of personal advancement are prevailing against the rules of caste, more potently than missionary teaching. Yet the Western religious teacher, incredible as it may seem, is glad to witness the breakdown of a pagan code of honour, without reference to the motives producing it, or distinction between the one part and another of it. He has, for instance, no sympathy for a social organisation which relegated drink-sellers to a very low place in the social scale. Not long ago, a lady missionary in India was dismissed from her work for being a vegetarian. Is it to be wondered at that many Hindus believe that eating meat and drinking wine are essential parts of Christianity?"

II

Referring to the prohibition of widow-remarriages among Hindus of the upper classes, Dr. Coomarswamy quotes the following observations of the missionary writer aforesaid :—

"*The prohibition of the marriage of widows has already been referred to as bound up with caste-ideas of marriage and with social standing, and with the most deeply rooted part of the social inferiority of women. By some at least the injustice has been acknowledged since many years. At Calcutta between 1840 and 1850, Babu Moti Lal Seal promised Rs* 10,000 *to any Hindu, poor or rich, who would marry a Hindu of his own faith, but no one came forward.*"

Dr. Coomarswamy's remarks upon the above are the following :—

"The missionary writer does not see what a magnificent tribute to the Hindu character this is Offer of £10,000 (less than a really equivalent sum) to any English churchman who will marry a *divorcee* of his own faith and what would be the result? This may be taken as a parallel case. It is *geis* for a Churchman to marry a *divorcee*. Suppose that he does so. We may consider that it is not a sin; but whether it is so for him depends upon himself. If he yields because the *divorcee* is a wealthy woman, or even because he loves her, still thinking union with a *divorcee* wrong for a clergyman, what then? So it is with caste restrictions. If we are tempted to break through some rule of our caste, which is in itself a noble rule of life, nay any rule of our caste, *from low and sordid, or even selfish and personal motives,* what then? But to the Christian missionary, it is all one. Caste is of Hinduism, therefore break it down at all costs, in any way. Alas! that he cannot see how degrading to individual and national character such action is;—how a slackening of the bonds of honour for reasons such as the above deadens the conscience and lowers the standard of morality! And afterwards will the Christian *commandment* bind those whom the Hindu *principle* has failed to hold? The point of view is hopelessly immoral. If the fetters of caste have to be broken, it must be by *good men and from noble motives, if the national righteousness is to survive the shock.*"

III

"One word more on our author's attitude towards caste. After quoting authorities to show that the most essential characteristic of caste is the refusal of intermarriage, he proceeds,—"Even Indian Christians are reluctant to marry below their own caste, and value a national alliance with a higher. *To that residuum of caste,* when it *becomes the residuum, one could not object.*" The essential characteristic of caste may be forgiven in a Christian—not in a Hindu! It is a fair example of the special pleading characteristic of the whole position."

Right Methods of Studying Indian History

[*Views of Prof. C. F. Andrews, M. A.*]

First.—English history does not go back more than a few years beyond the Christian era. It is far shorter and more crowded with rapid changes than that of India. In studying Indian history;—the periods of her freedom and those of her subjection,—English measurements of time are therefore misleading. Contrasted with other periods in India's own history, the time since the first Mahammadan invasions is short. We must not therefore exaggerate the length of India's subjection; she has in reality been far longer free than subject.

Secondly.—Up to the present most histories of India have been written by Englishmen who have been naturally more attracted towards the events of modern times, and who dismissing the early history in a few chapters hurry on to describe the adventures of Babar, the genius of Akbar, or the magnificence of Shah Jahan. Therefore, the Mahomedan era with its famous historians and its fascinating chronicles being known and read in such fulness of detail, a clear perspective has been almost impossible, and the length of India's subjection has accordingly been exaggerated.

Thirdly.—Not only the length, but also the *extent* of India's subjection has been exaggerated. The Mahomedan period has been by no means a time of unbroken conquest on the one hand, or of complete subjection on the other. Great independent kingdoms flourished in the south and west and centre, and the conquest of Bengal was often little more than nominal. For considerable intervals only a tiny corner of the North was in possession of the foreigner. Even in the reigns of Akbar and Aurangzeb, the Moghul Empire at its height of military power fell far short of compassing the whole peninsula. At its decline, the great Mahratta Confederacy stretched from West to East and at one time the Sikh Dynasty made a gallant and successful struggle for the mastery of the North.

Thus, there has been hitherto a great difficulty in focussing the lens of Indian historical vision. This is no matter of blame to the writers of Indian history who are mostly Europeans; it is the foreigner's temperament which is at fault. But it has increased the sense of disproportion noticed above and it shows how necessary it is for Indians themselves seriously to undertake historical study and write their own history.

The Power of Swadeshi.

(*Views of a Mahomedan Publicist.*)

Mr. M. H. Kidwai, Bar-at-Law, writes in the *Hindusthan Review* a short but very forcible article on the all-comprehensive need for the adoption of Swadeshism by all the Islamic countries,—Egypt, Turkey and Persia, and

also by the Mussulmans of India to whom according to the writer, Swadeshism would prove more beneficial than it would be to the Hindus. The more salient points of the writer are given as follows:—

(*a*) Europe dominates over Asia by its materialism, commercial activities, industrial development, scientific inventions and organising power. Swadeshism would bring all these things to Asia also. It is the weapon in the hands not only of Indians but the whole Asiatic world to break the prowess of Europe. But this Swadeshism must be run on peaceful and economic and not on political and militant lines.

(*b*) The great nationalist of the age, the Mazzini of Egypt—Mustafa Kamel Pasha, inspired the whole of Egypt with the spirit of Nationalism but he could do nothing for the prosperity of his country, because he was not a practical Swadeshist. Even if Egypt were to become free to-day from the domination of Europe, it would still have to remain, economically the slave of Europe.

(*c*) The Mussulmans of India will profit most by Swadeshism, by the development and revival of Indian industries and commerce. It will open fresh fields to the Moslem population for the investment of their money. At present there is none for them, as they are forbidden by their religion to take interest.

NATIONAL EDUCATION: QUESTION OF CONTROL

(*Views of Mr. M. E. Sadler*)

Writing in one of our monthly contemporaries, *the Indian Education* of Bombay for August 1908, on the subject of *Education in England*, Mr. M. E. Sadler, the well-known English educationist, discusses the question of control of a University by the Government and considers that it is to the interest of the nation that the Universities should be free, and he gives his reasons. Speaking of the two Universities of Oxford and Cambridge, he remarks—"It is an advantage to the nation that Oxford and Cambridge enjoy revenues which make them independent of any local or governmental claims. As our treatment of social questions becomes more scientific and as the range of University studies widens, the points of contact between academic teaching and political debate will increase in number. The question, therefore, of academic freedom and of the right of individual teachers to express a judgment upon political issues may hereafter become one of great practical importance. *It is to the interest of the nation that the universities should be free.* They are the more likely to remain free because two of the greatest of them are independent of governmental or local subsidy and so large as to include among the distinguished representatives of each branch of study, men of very different schools of thought."

NATIONAL EDUCATION ON NATIONAL LINES

(*Views of Mr. C. W. Whish,* I. C. S., *returned.*)

"Some of my Indian friends think that self-government could be introduced into India to-morrow. I am quite of a different opinion. My principal reason for this view is that the education they are receiving is by no means satisfactory. *Until we see Indian scholars working away at their own history philosophy, art, and literature, with no other object than the love of contry and of knowledge*, many of us will refuse to believe in the capacity of India for self-government." (*Extract from an article by Mr. Whish in the Indian Review, September*, 1908, *p.* 643.)

PART II

TOPICS FOR DISCUSSION

England's Free Trade, an Economic Necessity to her
The Prime Ministe's Views

Speaking at the dinner in connection with the Free Trade Congress recently held in England, the Prime Minister, Mr. Asquith said :—

"It is perfectly true, as every one knows, that the principle of free trade is but a particular application of the economic doctrine of the division and specialisation of labour. *But the conversion and the adhesion of Great Britain to free trade was not due to theories, but it was due to the teaching of actual experience. Free trade was, is, and will continue to be to us, an economic necessity.* The necessity arises out of a very simple fact, namely, out of our inability to produce here at home, even under the shelter of the highest and the most insuperable tariff that protectionist architecture could design, the requisite food for our people and the indispensable material for the industries. It arises out of the further and closely related fact that we can only maintain our industries and find employment for our people by receiving the goods which foreign nations are willing to send us in exchange for our own. * * * Free imports secure for us, and for every free-trade country, a supply of untaxed raw or half-finished material, and, if need be, of machinery at those stages of the processes of production. The result is, as experience shows,—this is not a matter of abstract dogma, but of everyday experience, our finished goods can not only compete at an advantage in neutral markets, but are able to overleap the tariff-walls themselves of other countries and very often to undersell the protected manufactures in the domestic markets of those countries."

THE CASE FOR INDIA

It would thus appear that England which is unable to grow profitably the raw materials which are indispensable for her industries is quite on a different footing from India which is able to produce all the necessary raw materials for the production of finished goods. Therefore, if by voluntary protection on the part of consumers as opposed to compulsory or State protection, India could exclude as far as practicable the importation of foreign goods from her own markets, the prospects of constructive Swadeshi would be great indeed. We require to acquire the skill and the energy to manufacture our own goods from our own raw materials, with a view to displace the imported articles wherever possible. And with this view we have to

stimulate and encourage the purchase of Indian-made goods to the exclusion of the non-Indian articles—even though the same may involve greater pecuniary sacrifice. This is voluntary protection afforded by Indian consumers to indigenous manufacturers.

National Education: Question of Control

(Views of Mr. M. E. Sadler.)

Writing in one of our monthly contemporaries, *Indian Education* of Bombay, for August 1908, on the subject of *Education in England*, Mr. M. E. Sadler, the well-known English educationist, discusses the question of control of a University by the Government, and considers that it is to the interests of the nation that the Universities should be free, and he gives his reasons. Speaking of the two Universities of Oxford and Cambridge, he remarks:—"It is an advantage to the nation that Oxford and Cambridge enjoy revenues which make them independent of any local or governmental claims. As our treatment of social questions becomes more scientific and as the range of University studies widens, the points of contact between academic teaching and political debate will increase in number. The question, therefore, of academic freedom and of the right of individual teachers to express a judgment upon political issues may hereafter become one of great practical importance. *It is to the interest of the nation that the Universities should be free.* They are the more likely to remain free because two of the greatest of them are independent of governmental or local subsidy, and so large as to include among the distinguished representatives of each branch of study, men of very different schools of thought."

National Education: Question of Control

[Views of Dr. Ananda. K. Coomaraswamy, D. Sc. (Lond.)]

I.

"It is not true that any others can do for us the work that is our own; the re-organisation of Indian education, if it is to be of any use must be accomplished by Indian heads. The most denationalised Indian is still more Indian than a European. It is for Indians to nationalise Indian education. Given the responsibility and the power to act, and even Europeanised India will rise to the occasion; to those who cannot think so India must appear to be not worth the saving. *Let Indians place the control of education in the forefront of the nationalist programme. By control, let absolute control be meant, not merely a half-control, or a control sanctioned by Royal Charter that may be withdrawn as easily as given.* It will be for us to develop

the Indian intelligence through the medium of Indian culture, and building thereupon make it possible for India to resume her place amongst the nations, not merely as a competitor in material production, but as a teacher of all that belongs to a true civilisation, a leader of the future as of the past. *Herein the ordinary English educator can help but little, and can hinder much.*''

II

" All departments of education in India—primary, secondary, and University—are directly or indirectly controlled by Government. A few indigenous institutions for imparting a knowledge of Sanskrit and Arabic carry on a forlorn struggle for esistence. A few modern institutions, such as the Central Hindu College in Benares, are carried on entirely without Government aid; but even these are bound to the University curriculum as otherwise their students would be unable to obtain Degrees. Two-thirds of Indian Arts Colleges are Missionary institutions,—equally bound to the Government codes and selected text-books. The net result is that Indian culture is practically ignored in modern education; for Indian culture, *whether Hindu or Mahomedan*, is essentially religious, and so, regardless of the example of almost every Indian ruler since history began, the Government practises toleration—by ignoring Indian culture,—and the missionary practises intolerance—by endeavouring to destroy that culture, in schools where education is offered as a bribe, and where the religion of the people is of set purpose undermined. The great tragedy of the present situation lies in this, that the schools are not part of Indian life (as were the *tols* and *maktabs* of the past), but antagonistic to it. Of the two types of English schools in India, Government and missionary, the one ignores, the other endeavours to break down the ideals of the home. "The mind thus set between two opposing worlds of school and home is inevitably destroyed." *None can be true educators of the Indian people who do not inherit their traditions, or cannot easily work in a spirit of perfect reverence for those traditions*; for the aim of education in India must no longer be the cultivation of the English point of view, or an ability to use the English formula correctly. *Others can be, not educators, but teachers of particular subjects.* As such, there is still room in India for English teachers: but they should be not in power, but subordinate. They should be engaged by, paid by, and responsible to Indian managers as English teachers are responsible to Japanese authorities in Japan. For the English professor would equire to be Indianised at heart before he would be capable of understanding Indians and giving the direction to an education in their national culture. (*Adapted from Dr. Coomaraswamy's article on Education in India in Modern Review for October, 1908.*)

"Imperial Gazetteer" and Swadeshi

"The Imperial Gazetteer of India" just published by the Government, not only approves of the economic changes going on in India but gives a measure of encouragement to the Swadeshi cause.

"The Customs Revenue rises with the growing trade of the country and fluctuates according to the circumstances of the year. It is to a certain extent threatened by a cause which is, *from every point of view, a matter for satisfaction*, namely, that the growing native industries are beginning to supply wants hitherto met from abroad. Instances in point are the rapid expansion in the local production of petroleum, and the development of the cotton industry." (p. 179)........."A Customs revenue which is threatened by an increase of some of the most important staples of the import trade. It may be that the resources on which the State has hitherto relied will not prove adequate for the need of the future." (p. 199)

Boycott of Indian goods in England in the 18th century

In his epoch-making work, "National System of Economics," Frederick List, the great German economist, perhaps the greatest of economists of the last century thus describes the English policy of a strict boycott of Indian goods in the 18th century,—a boycott enforced by all the powers of the State :

"By the Treaty of Methuen with Portugal in 1703, England was enabled to increase immensely her Chinese and Indian trade......Were they content with the profits on the one hand of the trade with Portugal in cloth, and on the other with the trade in silk and cotton goods with East? By no means. The English ministers looked farther than that. Had they permitted the free importation into England of cotton and silk goods from the Indies, the manufacture of cotton and silk in England would have been destroyed at once. India had in her favour not only the low price of the raw materials and the cheaper labour, but also long practice and traditional dexterity and skill. Under the system of competition, the superiority necessarily was with India; but England was not willing to build up manufacturing establishments in Asia, afterwards to fall under their yoke. She herself aspired to commercial dominion, and comprehended that, of two countries which deal freely with one another, that which sells the products of her own manufactories, gains and governs, while the other which exports agricultural products, obeys and suffers. With regard to her American colonies, England had already assumed the same policy, declaring that not even a nail or a horse-shoe should be manufactured there, much less the importation of nails in those colonies permitted. How then could she give up to a people so numerous, so frugal, so favourably situated for manufacturing industries, as the Hindus, her industrial market, the foundation of her rising industrial power? England, therefore, prohibited the articles competing with those of her own factories, the silk and cotton goods of the East. The prohibition was absolute and under severe penalties. She could not consume a thread from India, and *firmly rejecting those beautiful and cheap products, preferred to use the inferior and dearer goods made by her own labourers.*"

PART III.—(*English Portion.*)

On the Borders of the Santhal Country.

[*Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.*]

My village home in the district of Beerbhum in West Bengal is some 140 miles from Calcutta. The Loop Mail from Howrah takes us in four-and-a-half hours to our Railway Station at Rampurhat whence our village Narayanpur is some two and a half hours' journey on foot. Vast fields covered with green vegetation spread around the large village in all directions. Half a mile from its western extremity stand two forests covering areas of more than eight hundred and five hundred bighas respectively on the right bank of a river called the Brahmani, which marks the western and northern boundary of the village and separates our district from that of the Santhal Parganahs. Some four or five hills, continuations of the Rajmahal Hills, and about twenty miles distant from the village, are distinctly visible from the river banks. They look all dark and gloomy early in the morning, but, as the sun rises high in the sky, or when it hides itself in the lap of the hills, they are bathed in the splendid glow of the sparkling rays of the setting sun.

During my boyhood I would always take an interest in visiting villages inhabited by certain aboriginal tribes called the Santhals, though not with an observant and careful eye as, under the guidance of my teachers at the Bengal National College, Calcutta, to which I have the honour to belong, I can do now. The Santhal villages are separated from each other only by a few fields. Their houses are scattered here and there instead of being huddled together, and thus afford free air and ventilation. Though not large, the houses are all neat and clean, the walls of some houses looking like those of whitewashed pucca buildings of a rich locality.

Hundreds of Santhals flock to our village daily for business purposes. I have always found them strong, hardy, cheerful and contented with their lot. They have this peculiarity that whenever they go to work they must work in a body and with great energy. Young Santhals, both male and female, wearing garlands and ornaments of flowers, are often found marching in processions along the main road of our village, and sometimes singing sweet songs in their peculiar native dialect. They are generally the poorest people in Bengal earning their livelihood with great difficulty by the sweat of their brow, and I have often seen them plucking tender leaves of the tamarind and other trees for their food. Usually they live on rice, *bhutta* (millet,) leaves of some trees, and flesh of animals such as hogs, foxes, snakes, frogs, cats and mice. Most of this starving population, compelled to leave their homes, have now spread over the whole country, especially over Assam and the Sundarbans, and have been

receiving barbarous treatment at the hands of the European tea-planters and the men of the Forestry Department. Most of the rice they produce in the plains or on the hills, goes to the greedy local *Mahajans* (money lenders) and wine-merchants, and poor as they really are, they starve the whole year round.

The Santhals have blacksmiths, carpenters, weavers and potters among themselves. Only a few years ago I saw them wearing rough cloths woven by themselves, but, unfortunately, many of them have now fallen victims to the *bilati* craze and have taken to wearing *bilati* cloths. Some thirty years ago iron was manufactured abundantly from a kind of rude ore in our own village as well as in some of the neighbouring Santhal villages. But as has been the fate of most of our industries under British rule, this out-of-the-way industry too has disappeared leaving only the heaps of castings which painfully remind us of a bye-gone state of things. There is now only one old man in our village who knows how to manufacture iron according to the old methods. * The domestic and social organisation of the Santnals is in many respects like that of the Hindus. Before marriage the bride and the bridegroom court each other and then the marriage takes place in a way similar to that of the Kshatriya princes of our good old days. The Santhals have a very high regard for the elderly members of their community, and the spirit of obedience to a leader contributes not a little to their unity and fellow-feeling. The whole village is under the guidance of a leader called the *majhi*, while a group of villages is under a great leader called the "*Desha-Majhi*," who can muster some fifty thousand Santhals in a day by a single beat of drum. Whenever a local Maharaja or Zemindar tries to oppress them the whole village offers a stubborn resistance to the oppressor. I have heard from some of my elders at home that some forty years ago, the Santhals oppressed by the Zemindars and Mahajans rose in open rovolt and began to loot the neighbouring villages. They started in a vast body 50,000 strong with their bows and arrows to walk to Calcutta and lay their condition before the Governor-General. The looting continued, quarrels broke out with the police, and within a week they were in armed rebellion. The Hindu and Muhammadan villagers fled in terror to take refuge with their distant relatives. The Government, however, checked the rebellion by stationing forces in small ready-made forts called the "Golagharas," one of which can even to this day be seen at Rampurhat. They rarely go to Court. The Majhi with a few old men of the village who form his Council, try all cases, civil or criminal, and justice is administered so impartially and equitably that in some cases even both the parties are sentenced with the common fine of a rupee and a quarter.

* I have brought with me specimens of this iron ore to try experiments in our college, and any of my countrymen willing to revive the old industry may get information from me at the Dawn Society Office.

Whenever there is a festival in our village such as the Durga Puja festival they flock there on an appointed day and return home all singing and dancing in the fields round the village. Always cheerful in disposition they care very little for the future. They have a grand festival in the month of 'Paus' called the *Bandana* when they spend almost all the money acquired from cultivation or day labour. The festival is performed mostly by the youth, both male and female—called *Kura* and *Kuri* respectively, and continued for three days together with great eclat and enthusiasm. The females who seldom drink during the year, drink for those three days with their consorts. Dancing, singing, lathi-playing, feats of arms—all sorts of enjoyments are taken to during this festival. On a certain day in the year they all go to the jungles on the hills in search of prey to celebrate what the Rajputs would call their *Mrigaya* day. With the beat of drums they surround the jungles armed with bows, arrows, axes and *lathis*, and kill hares, wild foxes, hogs, deer, and, sometimes big tigers as well.

The Santhals have among themselves a system of silent signals which are easily understood by all members of their tribe. One day I met a Santal going through our village carrying a small twig with four leaves at its end. When I asked the reason, he replied that he had lost his cow on the preceding Thursday, the *fourth* day of the week. The Santhals believe in the existence of spirits. One evening I met two Santhals on the bed of the Brahmani. One of them, I was told, was a doctor. He said he had got *mantras* from God in a vision which enabled him to cure the diseases of his fellow-countrymen. I wanted to learn the *mantras*, but he replied that it was impossible to teach a man the *mantras* which could be got from God only, and told me to return home soon as there were ghosts on the river and that he had met with them several times. I asked him who was their God, and he replied that Hari, Kali and other gods of the Hindus were theirs also. Another time I went to a neighbouring village to see a Santhal *Sadhu* or saint. His was a very solemn countenance and robust health. A pure vegetarian himself, he advised other Santhals neither to drink nor to eat flesh. I saw him sitting beside a fire performing the Hindu ceremony of *homa* (হোম) in his own way and giving medicine to an infant suffering from a dangerous disease. He said that he had a Guru in the Himalayas. When I was on my way home he accompanied me for some five minutes and then ran away along the street followed by his young disciples, again stopped for a few minutes at a mile's distance from me and once again began to run till he reached our village. He would never walk slowly and comfortably. In this world of ours no people seems destined to remain plunged in darkness for ever. Every people must come in contact with every other people and undergo a natural course of evolution, that no man can hinder; and thus we sometimes find men of ideals even among a neglected and so-called barbarous people like the Santhals.

MOHINI MOHAN DAS HALDAR.

Kharoghoda : A Salt-Manufacturing Station.

Kharoghoda is in the Viramgam District of Gujarat and the terminal station of the Patri branch of B. B. & C. I. Railway. We started from Ahmedabad in the morning at about 8, reached at Viramgam at 10, and changed train for the Patri line. We could have reached Kharoghoda at about 1 P. M. but we stopped for twenty-four hours at an intermediate station with the brother of my companion. Kharoghoda is on the boundary between Gujarat and the Runn of Cutch : so the country around here is very barren and we can scarcely find any tree of considerable size. The only vegetable found here is a small bush-like growth called "*morno*," which is used as a vegetable salt specially in the fasting days when the ordinary mineral salt is not allowed to be used in *Phalahar* (फलाहार). The country is very thinly populated. The main population in the neighbourhood of Kharoghoda consists of the people of other districts, specially of Mewar and Marwar, who come there as labourers on the railway line or the salt-pans. My stay at the place being very short, I could not learn much about the people, their ways and customs. From what I saw the average labourer is a very hardy and hardworking fellow contented with his lot: he seldom knows how to write or to read. A village on this side can scarcely boast of even a few persons well up in the Gujarati language; much less is English known here. The notions and views of the men here are circumscribed by the village horizon or at the most by a few neighbouring villages. English is the language of the outcastes, in the opinion of the people, and talking with a man at a distant place through the click of the telegraph key is considered to be a chimerical idea.

Water is very scarce in this part, and the little that is found is very bitterly saline owing to the deposits of salt—the whole region being believed to be the remnant of a former sea-bed. The place is just near the Runn of Cutch and has a good historical association with it. At a distance of 7 or 8 miles from Kharoghoda there is a village named Zinzuwada consisting of a few hamlets: near this village is a place which bears the marks of its former glory and of its being a battle-field which settled the destinies of two dynasties of Gujarat. A battle was fought here in 696 A. D. between Bhewad, the Solanki, and Jayshikhar, the Chawda, in which the latter was killed; but his posthumous son Vanaraj re-established his dynasty and governed the people with a remarkable degree of political sagacity. His name is among the brightest in the early annals of Gujarat. Vanaraj was to Gujarat, what Shivaji was to the Deccan at a the later and more critical period. The place is full of relics of past glory in the form of big stones and inscriptions.

As I have mentioned already, Kharoghoda is the terminal station of the Patri branch of B. B. & C. I. Railway. I learnt that the place belonged originally to the chief or Durbar of Patri, but on knowing the value of the salt deposits the country was taken over by the British Government, a small sum being given to the Durbar in return for this desert-like barren place. At present the Government of Bombay is getting the salt manufactured under the privilege of special monopoly. Men versed in the salt manufacturing processes, who are called Agarias (अगारीया), are brought there to work. They are paid at the rate of four pies per every Bengali (pucca) maund they manufacture. This cost of four pies per maund is added to the other costs *e.g.* servants, carriage, customs etc., and two annas is held out to be *net* cost of production. On this *net* cost, there is a *net* duty of one rupee per maund. So that salt produced a few miles near Kharoghoda, is sold to the wholesale dealers at Kharoghoda railway station at the rate of Re. 1-2-0 per maund: we get it at the retail price of Re. 1-14-0 per maund in Ahmedabad. The hardship to the poor people of the country will be apparent on comparing this four pies per maund as cost price of an essential to the people, with its sale price of 360 pies per maund.

(To be continued.) POPATLAL GOVINDLAL SHAH.

An Interesting Ceremony at the Bengal National College.

On the 22nd August last the students and teachers of the Bengal National College in meeting assembled expressed their heartfelt appreciation of the eminent qualities as a teacher, of Srijut Aurobindo Ghose, their late beloved Principal, and recorded their deep regret at his resignation on the 2nd of August, 1907, of the high office which he had filled with such conspicuous ability and at so much personal sacrifice to himself during the first year of the existence of the college. They also expressed their heartfelt sympathy with him in his present troubles in connection with his prosecution on the alleged charge of editing and publishing certain seditious articles in the *Bande Mataram*. It was further resolved that a photograph of the late principal be taken to be hung up in the college hall. Accordingly the next day Srijukta Aurobindo Ghose was invited to come over to the college premises to be photographed. When the boys of the college and school came up to their beloved principal one by one, bowed at his feet and garlanded him, it was a sight for the gods to see! This touching manifestation of the feeling roused in the hearts of the boys at this sudden shock of parting with their beloved principal under such peculiar circumstances, brought tears to the eyes of all present, as it revealed the true inwardness and sanctity of the bond of relation-

ship that binds the pupil to his teacher. After the photographs were taken, Srijukta Ghose was entertained by the boys to a sumptuous lunch in the Hindu style. The teachers then requested him on behalf of the boys to speak to them a few words of advice. In response to the desire of the boys to hear from him he delivered in a voice choked with emotion a soul-stirring address of which we proceed to give the substance:—

"I have been told that you wish me to speak a few words of advice to you. But in these days I feel that youngmen can very often give better advice than we older people can give. Nor must you ask me to express the feelings which your actions, the way in which you have shown your affection towards me, have given rise to in my breast. It is impossible to express them. You all know that I have resigned my post. In the meeting you held yesterday I see that you expressed sympathy with me in what you call my present troubles. I don't know whether I should call them troubles at all, for the experience that I am going to undergo was long foreseen as inevitable in the discharge of the mission that I have taken up from my childhood, and I am approaching it without regret. What I want to be assured of is not so much that you feel sympathy for me in my troubles but that you have sympathy for the cause in serving which I have to undergo what you call my troubles. If I know that the rising generation have taken up this cause, that wherever I go, I go leaving behind others to carry on my work, I shall go without the least regret. I take it that whatever respect you have shown to me to-day was shown not to me, not merely even to the principal, but to your country, to the mother in me, because what little I have done has been done for her, and the slight suffering that I am going to endure will be endured for her sake. Taking your sympathy in that light I can feel that if I am incapacitated for carrying on my work, there will be so many others left behind me. One other cause of rejoicing for me is to find that practically all my countrymen have the same fellow-feeling for me and for the same reason as yourselves. The unanimity with which all classes have expressed their sympathy for me and even offered help at the moment of my trial, is a cause for rejoicing, and for the same reason.—For I am nothing, what I have done is nothing. I have earned this fellow-feeling because of serving the cause which all my countrymen have at heart.

"The only piece of advice that I can give you now is—carry out the work, the mission, for which this College was created. I have no doubt that all of you have realised by this time what this mission means. When we established this college, and left other occupations, other chances of life, to devote our lives to this institution, we did so because we hoped to see in it the foundation, the nucleus, of a nation, of the new India which is to begin its career after this night of sorrow and trouble, on that day of glory and greatness when

India will work for the world. What we want here is not merely to give you a little information, not merely to open to you careers for earning a livelihood, but to build up sons for the motherland to work and to suffer for her. That is why we started this college and that is the work to which I want you to devote yourselves in future. What has been insufficiently and imperfectly begun by us, it is for you to complete and lead to perfection. When I come back I wish to see some of you becoming rich, rich not for yourselves but that you may enrich the mother with your riches. I wish to see some of you becoming great, great not for your own sakes, not that you may satisfy your own vanity, but great for her, to make India great, to enable her to stand up with head erect among the nations of the earth, as she did in days of yore when the world looked up to her for light. Even those who will remain poor and obscure, I want to see their very poverty and obscurity devoted to the motherland. There are times in a nation's history when Providence places before it one work, one aim, to which everything else, however high and noble in itself, has to be sacrificed. Such a time has now arrived for our motherland when nothing is dearer than her service, when everything else is to be directed to that end. If you will study, study for her sake; train yourselves body and mind and soul for her service. You will earn your living that you may live for her sake. You will go abroad to foreign lands that you may bring back knowledge with which you may do service to her. Work that she may prosper. Suffer that she may rejoice. All is contained in that one single advice. My last word to you is that if you have sympathy for me, I hope to see it not merely as a personal feeling, but as a sympathy with what I am working for. I want to see this sympathy translated into work so that when in future I shall look upon your career of glorious activity I may have the pride of remembering that I did something to prepare and begin it"

The Bengal National College

Last year the College was much suffering from want of space. The authorities could not think of having separate spacious rooms for the Library, Laboratories and the Technical Department when adequate arrangement could not be made for the ordinary classes. Ample space for physical training or open grounds for free light and air were out of the question. This year the College has been removed to a new house. It presents a pleasant aspect and is large in size The various kinds of plants and trees that grow on the open grounds to the front of the premises give to the College an attractive and beautiful-looking appearance, while two houses being found in the same place no difficulty is felt as to rooms or spaces. Besides a big playground is attached to the building on the backside. The area of the whole house is above two bighas, while the last year's building covered only 6 kathas.

The whole of the ground-floor is being exclusively used for the Laboratories. There are large rooms for the Science classes, and the building is being extended towards the front for the better accommodation of the Chemical Laboratory. The Technical Superintendent also has not to labour under any great difficulties here. He has been given a few small rooms for his workshop; and as he can use the large field for his purpose, he has got opportunities of improving his department, free and unhampered. A separate room has been set apart for the teaching of Drawing. The removal to the new building has

thus made improvements possible in almost every direction. There is no need, at present, of dividing and sub-dividing rooms by wooden partitions or by screens; the general classes are now held each in a separate big and airy room. Some 500 students can now be accommodated.

But though the new buildings are a great improvement upon the old both in size and site, they are not big enough for the Residential System. And since there are no messes or boarding houses in connection with the College the Executive Committee of the National Council of Education has given permission to a few students to live in the premises of the institution. The Professor of Biology has taken advantage of this and has made a small beginning in the direction of a hospital in connection with his Lecture-room. The fact is, both authorities as well as teachers and students have been feeling more comfortable and can think of various improvements by reason of this physical improvement.

बङ्गीय जातीय बिद्यालय।

[N.B.—This is a Bengali rendering of the preceding article—"The Bengal National College" printed in Devanagri character.]

गत बत्सर ए बिद्यालयेर अत्यन्त स्थानाभाव छिल। शिल्पागार, पुस्तकागार ओ बिज्ञान गृह एसबेर उपयुक्त जायगा बा घर त छिलइ ना, साधारण श्रेणीगुलिओ भाल रकम सन्निबेशित ह'ते पारे नाइ। बला बाहुल्य व्यायामेर जन्य बा खोला बातासेर कोन सुबिधाइ छिल ना। ए बत्सर नूतन बाड़ीते आसा ह'येछे। ए बाड़ीटि देखते बेश सुन्दर एवं आयतने ओ अपेक्षाकृत बृहत्। बाड़ीर सम्मुखे एकटु खोला जायागा आछे—ए स्थाने नाना रकमेर फल फुलेर गाछ जन्मिया बिद्यालयगृहके नयनरञ्जन क'रे तुलेछे। ए स्थाने उठे आसाय केबल श्रीरइ बृद्धि हयेछे ता नय। प्रधान सुबिधा एइ ह'येछे ये दुटी बाड़ी एक जायगाय पाओयाय कोन बिषये टानाटानि भोग क'रते ह'च्छे ना। बाड़ी दुटीर संश्लिष्ट एकटी प्रकाण्ड माठ आछे। एखाने व्यायाम इत्यादिर अति सुबन्दोबस्त ह'ते पारे। पुरातन बाड़ी छय काठा जमिर उपर अबस्थित छिल। ए बाड़ीते प्राय दु बिघा जमि बिस्तृत।

गत बत्सरेर चेये एबारे Laboratoryर अनेक उन्नति साधित हइयेछे—कयेकटी बड़ बड़ घर नेओया गियाछे—एवं सम्मुख दिके बाड़ी बाड़ान ह'च्छे। नीचेर तालार समस्त अंशइ बिज्ञानेर जन्य व्यबहृत ह'च्छे। Technical Superintendent के ओ एबत्सर असुबिधा भोग क'रते ह'च्छे ना। अनेकगुलि छोटखाट घर पेये तिनि इच्छामत ताँहार बिभागेर पुष्टिसाधन करबार सुयोग लाभ क'रेछेन। ता छाड़ा—समस्त दिन माठ त प'ड़ेइ आछे—इहाओ तिनि व्यबहार क'रे थाकेन। चित्रशिल्पार जन्य एकटी बिशेष घर देओया ह'येछे। एइरूपे सकल दिकेइ उन्नति हयेछे। एबत्सर चटेर परदा बा काठेर देओयाल द्वारा घर भाग क'रे class तैरी क'रबार दरकार ह'च्छे ना। प्रत्येक श्रेणीर जन्यइ बेश आलोक ओ बातासपूर्ण भिन्न भिन्न बड़ घर व्यबहृत ह'च्छे। एखन एखाने पाँच शत छात्रेर उपर ध'रते पारे।

तबे Residential System ए छात्राबासेर ओ सुबिधा हय एरूप स्थान नाइ। किन्तु बिद्यालयेर अधीने एखन पर्य्यन्त कोन बोर्डिं बा मेस ना थाकाय अनेकछात्रेर असुबिधा भोग क'रते हय ब'ले, जातीय शिक्षा-परिषदेर कर्त्तृपक्षेरा कयेकजन छात्रके बिद्यालयेर गृहेर मध्येइ बास करबार अनुमति दियाछेन। ए सुबिधा पेये बिद्यालयेर डाक्तार ओ Biologyर अध्यापक निजेर class-roomएर संसर्गे एकटी छोटखाट हँसपाताल तैरी करेछेन। फल कथा, स्थानान्तरित हओयाय बिद्यालयेर चालकेरा सकल बिषयेर उन्नतिकल्पे बेश स्वाधीनभावे काज क'रते पारछेन।

PART III.—(*English Portion.*)

Kharoghoda: A Salt Manufacturing Station.

(*Concluded from the last number.*)

The process of manufacturing salt is simple. It is carried on in the Runn or the Desert proper, which is nearly 20 miles in circumference. The nearest salt-pans are about 2 miles from Kharoghoda. Spots are selected by experienced Agarias (who are natives of Rajputana well-versed in this art) with the idea of getting the greatest amount of water when wells are dug there. From the wells dug here water is taken out by an ingenious contrivance, which consists in aiding the lifting up of water by means of huge and long poles, heavily loaded at one end with clay which acts as a lifting weight and secures considerable mechanical advantage. The water is allowed to run into level rectangular pieces of land (Kyara क्यारा) about two feet deep. When the salt water is allowed to stand for a couple of days, a thin film of the salt is obtained on the surface: this is broken into fine pieces by the men of the Agarias who simply walk in it. The fine particles of salt settle at the bottom and form a nucleus round which crystals are developed. As more days pass, under the heat of the sun, the crystals grow bigger, the water also evaporates and in the end nothing else but solid crystals remain in the Kyara. The salt thus prepared is finally dug out and heaped in small piles by the side of each kyara: these small piles are tested by the Government officers as to the quality and size of crystals. Bad salt is destroyed and the manufacturers of good salt are given a good reward in addition to the usual rate of four pies per maund.

The most wonderful thing which we see when we first approach Kharghoda station is the number of huge heaps of salt just in the station yards. The salt that is prepared in the Runn and piled near the Kyaras is brought to the station where the salt depot is situated, in the railway wagons. There is one pucca building part of which is roofed through which the wagons pass and are emptied. A great part of the produce is piled in huge pyramidal heaps: each heap consists of nearly 3 to 5 lacs of maunds and has the form of a solid triangle elongated to a height of nearly 150 ft. The most wonderful thing about the heaps is that they stand permanently and unaffected even in the monsoons in spite of the hygroscopic nature of salt. The reason is that soon after the heap is piled up, the sand and dust which is constantly in the air in this place settles on it so that a regular coating is formed which is held up in the interstices of

adjacent salt crystals. Rain in the monsoon instead of washing away this coating makes it firmly adhere as a paste so that a waterproof covering is obtained free of charge. The annual produce is far greater than the demand or rather sale, for we find several heaps of more than one year's standing. I learnt that nearly 27 lakhs of maunds are manufactured every year—and this snatches something more than 27 lakhs of rupees.

The monopoly of salt is very strictly enforced. Salt is allowed to be buried in the Runn but it cannot be used by any labourers except under a severe penalty. In Kharoghoda a license is required to buy salt which is given in proportion to the number of members in the buyer's house. There is a big staff in the customs office of the place under a Collector.

The salt manufactured here in Kharoghoda is considered to be the best in the Bombay Presidency and perhaps in the whole of India. It is very solid and weighty: it forms dull white crystals with well defined edges. It is called Varagadu (वरागाडु) salt and is considered to be free from other impurities. In other places on the Malabar Coast, near Bombay Island, salt is manufactured but forms very small brittle crystals: though this salt resembles the chemical description of pure sodium chloride (hopper crystals) it is not so good as the Varagadu variety. The Dariai Mithu (दरियाई मिठु)—as the salt manufactured near Bombay is called—is far less saline; besides it is said that it contains impurities and favours paralysis and skin diseases.

POPATLAL GOVINDLAL SHAH.

Mathura: The Holy City of the Hindus.

[Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.]

Mathura, the city of Krishna, is so much well-known to the Hindus in general and to the Vaishnavas in particular that I hope a brief description of the city and its temples will not prove uninteresting to the readers.

According to local traditions, the name Mathura is said to have been derived from Madhu, a demon king who ruled here in the mythological age. Leaving mythology apart, we find the name of Mathura in the authentic Buddhistic records. It was a most flourishing centre of Buddhism in the time of Fa Hian, the great Chinese traveller who visited India about the year 400 A. D. He found here six monasteries containing 3000 resident monks and a lot of *Stupas*. Two hundred years later, when Hiouenthsang came to India, he found the number of monasteries remaining the same though the number of resident monks had already decreased and a corresponding revival of Hinduism was noticeable.

Mathura presented a very sad and gloomy spectacle in the Mahomedan period when it suffered a good deal at the hands of the fanatical plunderers and bigoted rulers from Sultan Mahmud down to Aurangzeb. So much so that Travernier, the celebrated traveller, writing about 1650 recognises Mathura as the name of a temple only.

Mathura passed into the hands of the British in the year 1803. The modern district is one of the six which go to make up the Agra Division of the United Provinces.

The most ancient temple and the most famous, as well, is that of Kesavadeva. It was levelled to the ground in the eleventh year of the reign of Aurangzeb and a mosque was erected on its site. Travernier describes it as one of the most sumptuous edifices in all India. "The temple is of such a vast size that one can see it five or six *Kos* off, the building being very lofty and very magnificent." But alas! a very small insignificant building, standing close by the mosque, is the present temple of Kesavadeva. Next to it, in the order of importance, leaving aside the temple of Mahavidya devi—a statue of Mayadevi, Buddha's mother, but now worshipped as Kali, the Hindu goddess—comes the temple of Bhutesvar which, according to Mr. Growse, was built by the Mahrattas towards the end of the eighteenth century. Next to Bhutesvar, ranks the magnificent temple of Dwarakadhis (द्वारकाधीश), built by Parikh Ji at a cost of Rs. 20,000. The temple of Gata-sram *alias* Kubjanath is also worth a visit It was built by Prannath Sastri at a cost of Rs. 25,000 about the year 1800. Among temples of more recent date, those of Madanmohan, built at a cost of Rs. 20,000, of Bihari Ji, built at a cost of Rs. 25,000, and of Gopinath built by the *Churiwala Seths* at a cost of Rs. 30,000 are generally resorted to by the pilgrims.

Among *Kunds* or tanks, which are more numerous here than in any other part of India, the 'Potra Kund' is the only one in Mathura city proper, which is frequented by pilgrims. It is said that Sreekrishna's baby linen was washed here. The water is as dirty as possible and the tank is generally dried up in summer. Among the *ghats* on the banks of the Jumna the Visrant ghat is of the utmost importance. It is said that Sree Krishna halted here for a while after killing his uncle Kansa. It is necessary that pilgrims should bathe here—every one and all. A bath here is sufficient to purify all sins and vices and to free one from further troubles of rebirth in this world.

Among buildings, the house of the famous millionaires, the Seths of Mathura, built at a cost of a lac of rupees, is worth a visit. The gardens, belonging to the Seths, known under the name of Jumna Bagh, were once an object of attraction and admiration, not only in Mathura but in these provinces, but are now fast falling into decay. The house of the Maharajah of Bharatpur is also

one of the finest buildings in Mathura. Mathura being the head quarters of a first class district, the necessary public buildings are also here, but they are devoid of all architectural beauty. Mathura has also a small Cantonement in which a regiment of British cavalry is usually stationed. No visitor should fail to see the small archaeological museum. It is situated near the *Tahsili* office. No fees are charged, but a formal permission of the *Tahsildar* is necessary. The Buddhistic antiquities found in the city and district of Mathura are all stored up here. The building cost Rs. 50,000. It was built at the instance of Mr. Growse, once a Magistrate here.

The Hardinge Gate, built to commemorate the memory of Mr. Hardinge, another former Magistrate also deserves a passing notice. The visitor should not fail to catch a glimpse of the Sati Bhurj—the faithful widow's tower—on the banks of the Jumna. It was built by Rajah Bhagvan Das in 1570 A. D. in memory of his mother's self-sacrifice. It is now 55 feet high and is in four stories.

There are 33 important festivals and fairs occurring annually in Mathura. A different article is needed to deal fully with the description of those fairs and festivals. In passing, it may be remarked that the Bharat-Milap, Nar Sinh Lila, Durga-Ashtami and Holi festivals are the most noted.

The population consists mainly of Hindus. Among Hindus, the Brahmins are preponderating. Among the Brahmins, again, the Sanadh, Gaur and Chaube classes are found here. The Chaubes, 6,000 all told, are a peculiar race. They are first class wrestlers and spend their time in drinking *bhang*. "They are a low and ignorant horde of rapacious mendicants." They are the recognised local cicerones. Another tribe, almost peculiar to the district, is that of the Ahivasis. "They are largely employed as general carriers and have almost a complete monopoly of the trade in salt." Among the Baniyas, the majority belong to the Agarwala subsection. The Mahomedans who are numerically very few are also insignificant from their social status The only Mahomedan family of importance in the district is the one seated at Sadabad. Brassware and Brindabani *dhooties* are the only two articles among local manufactures, which are worth notice.

ANUKUL CHANDRA SANYAL.

Letter Exchange.

Many friends with whom I talked over the subject as outlined in my letter which appeared in the June and July number of the Magazine, spoke very favourably of it but they were not at all sanguine as to the success of the scheme. There is the language difficulty, and then our boys have not the

imagination and spirit of adventure which distinguishes the boys of the European countries. However the truth of these statements can be tested by actual experience alone.

How we stand.

The result aimed at is that the people of one province should come to know that they feel an interest in the men of other provinces of this vast country. Although our knowledge of one another has greatly advanced, still it is far from what it should be. At present all that we know is that there is a Lajpat Rai and the *Punjabee* newspaper where once Runjeet Singh reigned; in Maharashtra there is Tilak and the *Mahratta* newspaper and that Sir Pherozesha Mehta commands a great influence there; in Bengal there are and were a great number of eminent lawyers; that the City of Palaces also boasts of a number of educational institutions and influential journals, and lastly that Sj. Bepin Chandra Pal and the *Bande Mataram* newspaper that have come to be such disturbing factors in the political world of India also belong to Calcutta; that on the Madras side they have any number of Rows, Iyers and Iyengers, names which if nothing more are at least very funny.

This I am afraid fairly sums up the knowledge of a very great majority of us. But why this should be so I do not know. We inhabit a common country, we are all descended from the same Aryan ancestors, the fountain of all our religion are the same Vedas and the Puranas, the same literature inspires us, we are the inheritors of a common civilization. With so many bonds to unite us we are strangers to one another.

This feeling of strangeness can only be removed by the cultivation of personal acquaintance with one another. How to bring this about is the great question to be solved.

When to Begin.

We should begin with people when they are young, when they are still enthusiastic and when it is the easiest to reach them. They have also the time at their disposal. To be successful it must be done on a large scale, say about 500 boys of each province should hold correspondence with a like number of boys in the other province. There is some misconception as to what these letters should contain. I leave it entirely in the hands of the young writers themselves. They can write anything and everything they like and which suits their mutual tastes. Our main duty would be to bring them together and from time to time enquire how they are progressing.

A Modest Start.

Those who desire to exchange letters should send the following information

and we would try our best to put them in communication with desirable correspondents.

1. Name
2. Nationality, caste and age.
3. Education (name of college or school and class.)
4. The address where letters should go.
5. With the boy of what province or place he would like to exchange letters.

All letters on this subject should be marked "Exchange" to facilitate their disposal.

The following youngmen and boys have come forward to exchange letters. I shall be glad if boys of other provinces send me their names etc. to introduce them to other suitable boys.

(1)

A 4th year (B. A.) student of Calcutta, age 22, desires exchange with a Nationalist student of the Punjab or Bombay.

(2)

An Entrance class student of Fyzabad, age 15, desires exchange with a Bengalee student of a National School.

(3)

A B. A. student (up-country) of Calcutta, age 20, desires exchange with a student of the same class and age in Madras.

In the end I would request the teachers and professors of schools and colleges to bring this to the notice of their students; and the various College and Educational Magazines to bring this to the notice of their readers. The success of the scheme depends much on their sympathy and co-operation.

RAM CHANDRA PANDIT.

54, Sambhoonath Pundit's Street, Calcutta.

Bengal National College: A National Education Fund.

On the occasion of the national celebration on the 22nd of Sravan (7th August) last, the teachers and students of the National College and School at Calcutta established by the National Council of Education, Bengal met together in the college premises at 166, Bowbazar Street, and started a fund called the *Jatiya Siksha Bhandar* (জাতীয় শিক্ষাভাণ্ডার) in aid of the funds of the Council and of the National Education Movement inaugurated by the Council. The morning saw a large assembly of students and teachers all

barefooted and with only a chadder (white sheet) on their body in the college compound whence they started in proceesion for a bath in the Ganges river. They wended their way through different parts of the town singing national songs and after being bathed in the Ganges returned in procession to the college a little before 11 A.M. There the students and teachers met together in the college hall, and in the name of God and with a prayer for His blessings and with the *Bande Mataram* spirit—love for the Motherland welling up in their hearts they inaugurated the National Education Fund under the auspices of the National Council of Education with the object of promoting and advancing the cause of national education. The offerings of devotion offered by the teachers and students amounted to more than Rs. 600. Of this amount about Rs. 100 were collected in cash on the spot, and the remainder has since been almost realised in full. It was a touching and ennobling sight when the teachers and students who had been observing the holiday as a day of fasting came up one by one and presented their offerings with obeisances at the feet of the Almighty.

The detailed account and rules of the Fund will be published in due course. The amount collected for the Fund will be handed over to the authorities of the National Council of Education and will be expended by the Council on the improvement and extension of National institutions under its control. At present the Council has at its disposal a permanently endowed fund amounting to about ten lakhs of rupees. This Fund has its origin in the voluntary gifts of some of the most patriotic and wealthy members of the Bengali community. Besides a considerable number of generously disposed and leading members of our community headed by Sir Gooroo Dass Banerjee Kt. are rendering very great help to the Council by regular and substantial contributions. But still, hitherto no regular efforts have been made to open a fund to which the members of the middle class of our community would be specially invited to contribute each according to his means. It is therefore with the object of gathering together these small gifts of the nation, and thus making the National Council truly a national undertaking that, and further with the object of improving and multiplying the national schools in the country, that the teachers and students of the National College at Calcutta have started this auxiliary and subsidiary fund.

कलिकाता जातीय विद्यामन्दिरे नव प्रतिष्ठित जातीय शिक्षाभाण्डार।

[This is a Bengali rendering of the above article—"Bengal National College : A National Education Fund."]

विगत २२शे श्रावण १३१४ (७इ आगष्ट १९०७) बुधवार स्वदेशी उत्सव उपलक्षे बङ्गदेशस्थ जातीय शिक्षा परिषत् कर्त्तृक कलिकाता नगरीते प्रतिष्ठित जातीय विद्यामन्दिरेर अध्यापक ओ छात्रमण्डली उक्त परिषदेर धनभाण्डारेर ओ तन्निर्द्दिष्ट जातीय शिक्षार श्रीवृद्धिकामनाय १६६ नं बौबाजार ष्ट्रीटस्थ विद्यालये समवेत हइया कयेकटी नियमावलीर अधीने "जातीय शिक्षाभाण्डार" नामे एकटी धनभाण्डार स्थापन करियाछेन। उक्तदिवसे अति प्रत्यूषे बहु अध्यापक ओ छात्र कलेजप्राङ्गने समवेत हइया मिछिल करिया कलिकातार नानास्थाने स्वदेशी संकीर्त्तन करिते करिते गङ्गाय गिया स्नान करेन ओ पुनराय संकीर्त्तन करिते करिते बेला ११टार किछु पूर्व्वे कलेजे प्रत्यावृत्त हन। भगवानेर नाम स्मरण करिया ओ ताँहार कृपा भिक्षा करिया बन्दे मातरम् भाव हृदये धारण पूर्व्वक जातीय शिक्षार बहुल प्रचार ओ उन्नतिकल्पे जातीयशिक्षा परिषदेर अधीने जातीय शिक्षाभाण्डार नामे एकटी भाण्डार स्थापन करेन। शिक्षक ओ छात्र सकले मिलिया ९००) नयशत टाकार अधिक भक्ति उपहार स्वरूप प्रणामी दियाछेन। तन्मध्ये नगद प्राय एक शत टाका तत्क्षणात् संगृहीत हय ; ताहार पर बाकी टाका संगृहीत हइया आसियाछे। भगवानेर नामे उपवासी शिक्षक ओ छात्रवर्ग उत्सवकाले यखन परस्पर एकत्र सम्मिलित हइया प्रणति पूर्व्वक स्व स्व प्रणामी भगवच्चरणे अर्पण करितेछिलेन तत्कालीन दृश्य पवित्र ओ प्राणस्पर्शी हइयाछिल।

धनभाण्डारेर विस्तृत विवरण ओ नियमावली शीघ्रइ प्रकाशित हइबे। तद्दृष्टे जाना याइबे ये उक्त भाण्डारेर अर्थ परिषदेर हस्ते अर्पित हइबे। उक्त भाण्डारेर अर्थ जातीय शिक्षापरिषदेर अधीन विद्यालय समूहेर उन्नति ओ विस्तृतिर जन्य परिषद कर्त्तृक व्ययित हइबे। वर्त्तमाने परिषदेर प्राय दश लक्ष टाकार सुवृहत् स्थायी भाण्डार आछे। उहा देशेर कयेक जन मातृभक्त धनी महोदयेर स्वतः-प्रवृत्त दान अर्थे स्थापित। तद्व्यतीत देशेर सर्व्वजनपूज्य श्रीयुक्त गुरुदास बन्द्योपाध्याय प्रमुख कतिपय महानुभव नियमित विशेष अर्थदाने परिषत्के साहाय्य करितेछेन। किन्तु याहाते मध्यवित्तगण स्व स्व क्षमतानुयायी क्षुद्र क्षुद्र दाने परिषत्के साहाय्य करिते पारेन अद्यावधि से चेष्टा आरम्भ हय नाइ। एइ क्षुद्र दानसमूह संग्रहेर द्वारा जातीय शिक्षापरिषत् इहार नामटीर सार्थकता करिबार जन्य ओ जातीय विद्यालयसमूहेर उन्नति ओ विस्तृतिर उद्देश्ये कलिकाता विद्यालयेर शिक्षक ओ छात्रवर्ग विगत २२शे श्रावण (७इ आगष्ट) बुधवार शुभदिने एइ अधीन ओ सहकारी भाण्डार स्थापन करियाछेन।

PART III:

Sec. I—National Education Movement.

N. B.—We invite all interested in the spread of national education in the country especially the Secretaries, Headmasters, teachers and students of national schools to furnish us with useful information regarding their particular schools under the heads given below in the introduction, which we shall be glad to publish in this section of our magazine. We shall specially welcome such information regarding the work done by the students themselves as will serve to rouse the confidence and activity of their fellow-students by offering examples of self-help, originality, inventiveness and practical capacity. Only such educational institutions will be regarded as national as are exclusively under national control and are conducted on national lines.

Introduction.

Section I. of this part will contain information about the spread of the National Education Movement with special reference to the work of the Bengal National College and School, Calcutta, which performs the functions of a National University College under the direct management of the National Council of Education, Bengal; as also of the many national schools primary as well as secondary, in Bengal and elsewhere, which are affiliated to or recognised by the Council; and generally all matter concerning the National Education Movement throughout India.

The informations will group themselves most conveniently under the following heads :—

1. *Official Intelligence* (*National Council of Education*). Under this head will be given interesting items of news regarding such matters as the number of schools affiliated to or recognised by the National Council, the monthly grants-in-aid, the Budget, the Scheme of Examinations, text books and syllabuses and such other topics as may be found interesting.

2. *The Technical and Scientific Departments.* Under this head will be given (*a*) description of the articles and appliances turned out by the workshops and laboratories attached to these departments, and (*b*) accounts of some of the noticeable articles, implements, drawings etc prepared by the students themselves.

3. *The Literary Department.* Under this head will be given informations regarding such matters as the subjects of study, and syllabuses specially those of Indian history and Economics which are calculated to develop the spirit of nationality as well as the methods of teaching adopted, the progress of students, any original works done by the teaches etc.

4. *The Physical Exercise Department.* Under this will be found information regarding the various kinds of physical exercise that have been adopted, progress of students, the work of the Department as a whole and the like.

5. *The Students, and Teachers' Union* known as the *Jatiya Shiksha Samaj* which seeks to organise the students and teachers, train them in habits of corporate disinterested work, and of sustained co-operation for common purposes useful to the college and to develop their social life. To realise its ends the *Samaj* has proposed to adopt the following methods regarding the working of which information will be given :—

(1) *Lectures*, generally delivered by the teachers.

(2) *Social Re-unions or gatherings* which are primarily intended to celebrate some happy public event or any occasion specially affecting the interests of the college. But indirectly they are of great use in developing the social side of the college, and stimulating a feeling of unity and brotherhood among its members so that the hearts of both teachers and the taught may beat in unison, with the *pulse of a common life.*

(3) *Discussions of public topics and matters connected with discipline.* These are held in order to make discipline the common concern of all who belong to the college, students as well as the teachers, and not merely the concern of the executive authorities of the college, and to develop that sensitive regard for the good name and honour of the college without which no *espirit de corps* is possible.

(4) *The Jatiya Shiksha Bhandar*, or the national education fund, which has been established with a view to carry out the objects of the Shiksha Samaj, specially the promotion of the cause of primary education on national lines. Funds are raised in money and specially in kind for which the system of *Mushti Bhiksha* is organised, worked by students under the leadership of teachers and every householder is approached with a request to abstract from their daily consumpsion of meals two handfuls of rice and deposit them in a separate earthen pot provided for him beforehand. The collection of this contribution in kind is made on Sunday mornings by batches of students with a leader, each batch having a definite area assigned to it.

6. *The National Schools of the Mufussil.* Under this head will be supplied information regarding the work of these schools in all their departments, the sources of their income, and such other topics.

7. *General Progress of the Movement all over India.* Under this head will appear all matters connected with the progress of the National Education Movement in the different provinces of India. Under national education we shall include only such education as is conducted not only along national lines but also exclusively under national control. Such movements therefore as that started for the promotion of a college at Coimbatore which seeks to impart education on

national lines but under the control of the official University, do not come within the scope of our definition, and we shall limit ourselves only to these national institutions that are exclusively under national control.

The information we shall supply in any particular number will be under any one or more of the seven heads given above.

Bengal National College and School. R. K. M.
Dec. 12, 1907. (Lecturer in Economics & History.)

Official Intelligence.

(National Council of Education, Bengal).

There have been altogether two meetings of the National Council in the course of the last year ; the first was held in the month of January to sanction the year's budget and the second in the month of September to pass a supplementary budget.

Of the Executive Committee of the National Council, there have been altogether twenty-one meetings.

The total amount of expenditure budgetted for the year ending on the 31st December, 1907, is Rs 98,990. The following figures will show its distribution on some of the more important heads :—

Technical Department	Rs. 18,800
Laboratories	" 24,700
Grants-in-aid to affiliated schools in the Mofussil	" 9,000
Scholarships and Stipends	" 2,400
Library	" 4,000
Establishment	" 23,000
Total	Rs. 81,900

The total number of secondary national schools now in existence is about twenty. Of these, ten have been affiliated to the National Council and receive monthly grants-in-aid of different amounts varying from the minimum of Rs. 40 to the maximum of Rs. 125. Besides these secondary national schools there is now in existence a number of primary national schools, one of which has been already affiliated to the National Council.

The scheme of Examinations to be held in June, 1908, by the National Council has been published. We give below its peculiar features :

(1) The scheme of the Fifth Standard Examination roughly corresponds to the Matriculation Examination schemes of the Indian Universities but there are some important divergences :—

(*a*) Bengali or some other Indian vernacular is a compulsory subject for examination; (*b*) a special knowledge of the Geography of India is to be tested in addition to a general knowledge of the four quarters of the globe; and (*c*) provision is made in the system of marking whereby a student who is remarkably proficient in any particular subject may pass even though he may get less than the minimum in any other subject or subjects. The last feature is common to the Seventh Standard Examination also There will be further important changes in the scheme of the Fifth Standard Examination next year in order to make it correspond to the scheme of studies adopted by the Council.

(2) In the Seventh Standard Examination there will be an oral examination in every subject in the Literary Course along with the written, and carrying the same number of full marks as the written examination. The object evidently is to test a real knowledge of the subject and defeat cramming.

(3) There is a theoretical as well as a practical examiration in all subjects in the Scientific Course.

(4) Detailed syllabuses of Indian Ethics and Indian Psychology have been framed for the Seventh Standard Examination. In the absence of any extant text-books on the subject, the syllabuses are a valuable guide to the teachers who will find therein a complete and systemmatic outline of the subjects to be found nowhere else. Syllabuses have also been framed for Western Ethics and Psychology, no text-books being fixed for these subjects.

(5) There is to be no examination in text-books in the subjects of both English and vernacular, except an examination in original composition.

(6) Calcutta is the only centre for the next Seventh Standard Examination.

Bengal National College,
Dec. 12, 1907.

H. C. C.
Assistant Superintendent.

Technical and Scientific Departments of the Bengal National College and School.

The following is an account of the work done in the workshops of the Bengal National College and School, in many cases with the help of our students. The College and School were first located at a place which at first did not admit of sufficient space for the construction or extension of good workshops and laboratories. Since August last we have occupied the present buildings, 166 and 164, Bowbazar Street, where the laboratories and workshops are now under construction. We feel it a great pleasare to furnish a short account of our work during this short time even at this infant stage of our shops and laboratories when we have not

been able to fit up and equip them with all the necessary machinery and appliances for which we have ordered from different well-known European or American firms.

Bengal National College and School,
Dec. 4, 1907.

B. B. R. (Superintendent, Technical Department)
N. N. R. (Foreman, Workshops)
J. R. (Lecturer in Physics)
M. N. B. (Lecturer in Chemistry)

Articles prepared from brass wire and sheet.

The following articles have been prepared for the Chemical Laboratory: two dozens of beaker-holders at a cost of Rs. 7-8 per dozen, the market value of which is Rs. 15 per dozen; six dozens of test tube holders at a cost of Rs. 5-4 per dozen, the market value of which is Rs. 9 per dozen; one dozen of good working balances on knife-edges for students. This work is not yet complete but will cost Rs. 12 per balance and the market value will not be less than Rs. 35 to Rs. 40 for each. The above-mentioned articles have been prepared with the help of ordinary hand tools, foot lathes and drills and afterwards filed and then finally polished neat and clean. The solders are done in the ordinary way. The construction of knife-edges for the balances needs mention here. These are done from triangular files rubbed smooth by pressure against sandstones and then cut into lengths. The wires are first bent to the desired shape by heating. The hardening is done either by hammering while the brass is wetted with water or by its being drawn through holes while under pressure. The atticles are cleaned by (1) caustic soda solution, (2) acid solution, and then dried, after which they are polished to receive lacquer.

Brass-work.

Twelve dozen of rings (with handles having screw attachment) of different sizes ranging from 5" to 8" diamper to fit to iron stands for the chemical laboratory have been manufactured at a cost of Rs. 12 per dozen, the market value of which is Rs. 16-8 as. per dozen. The brass is first melted in a Morgan crucible and when it is of the desired fluid condition, is brought out from the furnace, the scum removed either by oxidation with zinc scraps or by throwing it away. The molten metal is then poured into moulds made of sandy loam in a pattern box afterwards cooled, and then taken out. The preparation of the moulds is a very interesting and at the same time important item of business in the whole operation. The boxes, known as pattern boxes, are generally made of cast iron without top or bottom. Their sizes range according to the description of articles required for moulding. Two such boxes of exactly the same dimensions are always used. These form one little pattern box. One half is placed firmly placed on the ground,

a certain quantity of mud and sand is forced into it. It is on this surface that the pattern of the article to be manufactured is made in a bed of sandy loam specially prepared for the purpose. The pattern being complete the other half of the box is then placed firmly over it. This half also is filled with sand and mud and has holes for the escape of the heated air and gas and also channels through which the melten metal is introduced. The two halves of boxes are fixed highly by clamps and the molten metal run in and allowed to cool, when the articles are taken out. They are next brought to the bench vice, filed clean and in the bolts screw threads are cut by screw dies. They are then polished to look nice. Most of the students have helped in the construction of the articles by this process.

Iron-work.

The following articles have been manufactured from iron bars, bolts and sheet iron.

(1) Iron Tripod stands for the Chemical Laboratory—2 dozen at the cost of Rs. 4/8 per dozen, the market value being Rs. 9 per dozen.

(2) Iron stands for the Chemical Laboratory (for the brass rings described under *Brass work*) four dozen at the cost Rs. 12 per dozen, the market value being Rs. 20 per dozen.

(3) Sand bath, 4" diameter, 1½" thick, for the chemical laboratory at the cost of Re. 1-8 per dozen, the market palue being Rs. 3-8 per doxen.

(4) One dozen iron stands weighing 3 maunds for gallery benches of the Chemical Laboratory at a cost of Rs. 9 per maund, the market value being Rs. 14 maund.

(5) Sixty-eight iron window bars weighing 2½ maunds made of round bar iron ½" to ¼" thick at a cost of Rs. 8 per maund, the market value being Rs. 12-8 per maund.

(6) Five dozen of large table knives with polished horn handles at a cost of of Rs. 9 per dozen, the market value being Rs. 12 per dozen. These are for sale to customers.

(7) One dozen iron brackets 18" x 16" made of plate iron ¼" thick at a cost of Rs. 6 per dozen, the market value being Rs. 12 per dozen.

All the above articles have been prepared by forging and welding. The knives are made of well annealed steel tempered and polished. The handles are made from raw horns cut to the desired shape and finished by polishing with charcoal and very fine powder. Most of rhe students helped in the construction of these articles.

Articles, implements, drawings etc prepared by the Students.

I have the pleasure of furnishing the following account of the work done by some of the students of the Bengal National College and School established under the auspices of the National Council of Education, Bengal. The courses of

education imparted to the students in our school and college are divided into (1) *the Primary Stage*, which includes three classes extending over three years from the date of admission to the school of a boy of the minimum age of six years: (2) *the Secondary Stage*, which includes a seven years' course, the 5th year course being equivalent to the Matriculation Course of the Indian Universities and the 6th and 7th year courses being equivalent to the Intermediate Examination course of the Indian Universities : and (3) the *Proficiency Stage*, (B.A.) which includes a college course extending over four years after the secondary stage. A course of education, Literary, Scientific, as well as Technical, is imparted to the students rom the Primary 1st year class to the Secondary 5th year class. Thus, a boy of six years of age, when he is first admitted to our school for national education not only receives a literary instruction, but in addition, a training, most part of which is *practical*, in the rudiments of the sciences of Botany, Physiology, Physics, Chemistry and Drawing side by side with a course of manual training in the work-shops according to a graduated course adapted to successive stages in the growth of the boy's capacity. This system of education has been made compulsory up to the 5th standard i.e. for eight years since the boy is admitted into the lowest class of the school. After passing through this stage the system is trifurcated into three separate courses—(1) Literary (2) Scientific and (3) Technical; and the student is allowed to choose freely any one of these three courses according to his tastes and aptitudes. After finishing this course he may come to the college class (B.A) and take up one subject only in either the Literary or the Scientific or the Technical branches of studies in which he wishes to specialise. After this four years, instruction in the college he may work for another two years (M.A.) devoting himself to special research work in the subject in which he has been specialising

Bengal National College & School.
166, Bowbazar Street,
Calcutta.

M. N. B.

A Bengali student (Sriman Dulal Chand Dhar) of the Primary First Year Class who has just learnt the alphabet of his mother tongue, ***has drawn a good sketch of palm trees*** from memory.

A Bengali student of the Primary 3rd year class (Sriman Birendra Nath Batabyal) age about nine, ***has drawn some sketches of birds and other animals every nicely from memory.***

A Hindusthani boy of nine years of age, now reading in the secondary 1st year class (Sriman Aniruddha Pathak), has drawn a beautiful pencil sketch of a bust

of a female which attracted the attention of Mr. Keir Hardie, M.P. while this gentleman paid a visit to the College and School and he was quite astonished to find that such a sketch could be drawn by a boy of nine years only.

A Bengali student of the College Scientific Course (B.A. of the Indian Universities), Sriman Kunja Behary Sen Gupta, has constructed a very simple arrangement of his own design suitable for a candle-stand.

In it the candle burns very economically giving at the same time a steady light. The candle is placed in a glass tube, over water and rises automatically by water pressure from a feed-tube, just as it is being used up round its burninc point.

The students of the College (B.A.) Scientific Course have prepared many glass test tubes and bulb tubes for their own apparatus. This saved considerable expense as large hard glass test-tubes and bulbs of various sizes are somewhat costly. They work with Dr. Richardson's kerosine blowpipe. The tubes are first melted at the point where they require to be sealed. The length of the portion of the tube to be exposed to the flame depends upon its diameter. The more the former becomes equal to the latter, the better are the results obtained. After they are softened they are drawn apart slowly keeping the tube revolving between the fingers of both hands held loosely on both sides of the melting space. The next operation is to take away any thick piece of glass by means of a cold glass tube or a rod after exposing it to the flame till it is red-hot. This operation being over, a sharp but a steady blow from the mouth gives a good shape to the tube If a bulb is required the closed end is again exposed to the blowpipe flame and then it is red-hot, air is steadily blown through the opening from the mouth while keeping it revolving all the time. The students worked through great difficulties, especially as they did not get good and fresh glass-tubings.

The following students of the College Scientific course, Srimans Jnanendra Nath Das, Satis Chandra Banerjee, and Gopi Krishna Datta, have creditably performed the construction of a tolerably good diffraction grating (nearly 500 lines to a centi. metre) for spectroscopic work. A diffraction grating (6000 lines in a centimetre) has cost us nearly £ 6 in indenting from England.

A very junior Bengali laboratory assistant (Sriman Mahananda Dey) once learnt during the course of a class-lecture, where he was present, that crystallisation is

one of the methods of purifying substances from their crude state. After this he accidentally found a tolerably large piece of a substance looking like a very dirty specimen of rock-salt. He at once brought it to the laboratory and by the method of crystallisation which he had learnt from the students, he was able to produce a nice and moderately large crystal of alum.

A senior Bengali laboratory assistant, Srijut Ramesh Chandra Bhattacharyya, has constructed by his own hand certain parts of a wave-apparatus for the physical laboratory.

A Bengali student of the Apprenticeship Course class, Sriman Jatindra Nath Ray, has made a good wooden model of an English cottage or bungalow after his own design.

Some of the students of the Technical Department have constructed fine wooden models of certain parts of the steam-engine.

General Progress of the Movement.

National Education in Andhradesa (Southern India) A National Education Society under the name of *Andhra Jatiya Kala Sala* has been started in Southern India with the distinct object of founding a National School and College at Rajahmundry to be affiliated to the National Council of Education, Bengal. It will thus appear that the Society's idea of national education corresponds to that accepted in Bengal, *viz.*, education on national lines and exclusively under *national control*—and thus differs from that of the promoters of another proposed "National" College which is to be established at Coimbatore in Southern India and is to be affiliated to the Madras University.

The institution of the *Andhra Jatiya Kala Sala* will for the present teach up to the end of the higher secondary course, *i.e.*, to the Seventh Standard class of the scheme of the National Council of Education, Bengal. The scheme of studies adopted makes manual and scientific training an integral part of liberal education.

R. K. M.

Sec. II—Letter-Exchange.

The aim of this scheme is to bring the people of one part of the country into closer acquaintanceship with those of another. By means of this exchange of letters they would come to know the aims and aspirations of one another. The students of all parts of the country are specially requested to come forward and make friends by this means with students of other parts. Those desirous of doing it should send me the following information regarding themselves· 1. Name, 2. Nationality, caste, and age. 3. Education (name of college or school and class). 4. The address where these letters should go. 5. With the boy of what province or place he would like to exchange letters.

All letters on this subject should be marked "Exchange" to facilitate their disposal.

Some Progress.

I have received quite a member of letters from all parts of the country sending me names etc. It was a very agreeable surprise to see that this project has met with such ready response Some of my correspondents are quite enthusiastic over the scheme, and one of them writes, "your undertaking is a very noble one ; and to tell you the truth I am deeply intrested in it. May God create deep sympathy and fellow-feeling in the hearts of the inhabitants of this land."

A student from Mysore writes that he wants as many Indian boys as possible to be his friends Another correspondent suggests that if each subscriber of the Magazine comes forward either to exchange letters himself or to collect the names of Students who desire it, the scheme would be a perfect success. This he has done himself by sending me the names of six other students. It is a very sensible suggestion; and if a number of subscribers of this Magazine interest themselves in the matter, its success would be assured

A Little Delay.

I ask my correspondents to have some patience if their requests are not immediately complied with. All the schools and colleges were closed here owing to the Durga Puja Vacation. The scheme also having been just started has not attracted the notice of a very large number. There would be some unavoidable delay as our organisation is far from complete and we have to put ourselves in communication with teachers and students of many parts of the country. However, we hope to do it in the course of this month and satisfy those who have not yet got their correspondents.

Some Friendly Talk.

Many want more than one correspondent, but I think it would be better if they content themselves with only one in the beginning. It would not be possible for them to keep up a regular correspondence with too many persons, and the result would be disappointment and discouragement.

The students may send us all interesting facts and informations that comes under their observation or knowledge and we would publish these from to time in the Magazine. It is also desirable, rather necessary, that some people should come forward to carry on this work and make it popular in their locality. It is impossible to reach the people of distant parts without this help.

We hope to have a sort of central bureau in Calcutta with whom all these local helpers should be in touch. I shall be glad to receive offers for this help and any other suggestions to make it more popular and efficient.

Fresh Applicants.

The folloowing list gives the names of some of those who have applied for exchanges. Students many select suitable correspondents and inform me that they desire exchange of letters of such members. In every number of the magazine a list would appear of those who could not be supplied with suitable correspondents.

1. A Bengali student, B.A. class, Calcutta, aged 19 years, with a Parsee student of Bombay.

2. A Madrasi student, Intermediate class, Masulipatum, aged 18 years, with a Bengali student of the National College.

3. A student of Bhavnagar, Intermediate class, aged 20, with a student of the National College.

4. do. aged 19, do.

5. A Madrasi student of Tinnevelly, aged 18, Intermediate class, with a student of the National School, Dacca.

6, do. aged 18, Intermediate class, with a student of the D. A. V. College School.

7. A Kayestha student, Intermediate class, Gwalior, aged 20, with a student of Lucknow or Agra.

8. A Madrasi student, Intermediate class, aged 19 years, with a student of the D. A. V. College School.

9. A Bengali student, B.A. class, Calcutta, aged 22 years, with a student of Madras.

10. A Behari student of Mozaffarpore, aged 22, Intermediate class, with a student of the Punjab or Bombay.

11. A Mahomedan student, Matriculation class, Bhagalpore, aged 17, with a Bengali student of Calcutta,

12. A Beharee Kayestha student, Intermediate class, aged 23, with a student of Nagpore, or Madras.

13. A Bengali student, Intermediate class, Calcutta, aged 19 years, with a student of Rajputana, or Bombay.

14. A Bengali student, Matriculation class, aged 16, with a student of the Punjab.

15. A Bengali student, Intermediate class, Berhampore, aged 17, with an up-country student interested in politics.

16. A Bengali student, Matriculation class, aged 16, with a student of Bombay.

17. A Madrasi student, Matriculation class, aged 16, with a student of the National College, Calcutta.

18. A Bengali student, Intermediate class, Calcutta, aged 19, with a student of the Punjab, or Bombay.

19. A junior Intermediate class student of Mysore, aged 15, with a student of Calcutta and Lahore.

20 & 21. Students of the National College, Calcutta, aged 16 and 18 years, would like to exchange letters preferably either in Hindi, or Marathi, or Bengali, with students of other parts of the country.

Ram Chandra Pandit,
Member-in-charge, Letter-Exchange,
54, *Shumbhoo Nath Pandit Street,*
Bhowanipore, Calcutta.

PART III.

Sec. I. National Education Movement.

N.B.—We invite all interested in the spread of national education in the country, especially the Secretaries, Headmasters, teachers, and students of national schools to furnish us with useful information regarding the work done by their particular schools in all their departments. We shall especially welcome such information regarding the work done by the students themselves as will serve to rouse the confidence and activity of their fellow students by offering examples of self-help, originality, inventiveness and practical capacity. Only such educational institutions will be regarded as national as are exclusively under national control and are conducted on national lines.

Summary of Events.

An exhibition of the things turned out in the laboratories and workshop of the Bengal National College and School during the year 1907 was held on January 2 and continued till the 19th (A full report of the Exhibition appears on another page). A printed list of the exhibits with their market and cost prices is being freely distributed, giving also the names of the members of the Executive Committee and Instructive Staff.

The last year's scheme for the primary and secondary Technical Examinations of the National Council of Education has been adopted for this year also.

A sub-committee has been appointed of five members to report on the question of awarding grants-in-aid for the present year to the various secondary National Schools of the mufussil affiliated to the National Council of Education.

A Budget-Committee has been appointed to prepare a provisional budget for the current year, the official year of the Council having ended on 31st December last.

A Religious Committee has been appointed to frame a scheme of Hindu religious education for Hindu boys in accordance with clause (d) paragraph 2 of the Memorandum of Association, National Council of Education, which provides for denominational religious education out of funds *specifically* contributed for the purpose.

Srijukta Aurobindo Ghose B.A. (First class Classical Tripos, Cambridge) who for private reasons severed his connection with the National College on 2nd August last has been re-appointed to fill the chair of History under Srijukta Subodhchandra Mallik's endowment.

Srijukta Nagendranath Rakshit has been appointed as a Foreman Mechanic and Lecturer in Mechanical Engineering. He received his training in the Jamalpur Workshop, the biggest Engineering Workshop in India.

Pandit Kedarnath Kavya-Sankhya-Purana-tirtha has been appointed as a Lecturer in Sanskrit and Indian Philosophy. He has taken up as his special subjects for teaching and research-work Indian Ethics and Indian Psychology the syllabuses of which for the 7th Standard Examination have been published by the Council and are very interesting reading.

The National Schools at Sylhet, Jalpaiguri, Noakhali, Jessore, Dhap (Rangpur) and Kamargram (Faridpur) have been recommended for affiliation to the National Council.

Two very interesting additions have recently been made to our humble Biological Museum Our Lecturer in Biology got hold of a panther killed by a hunter of Narail, had it dissected, and has preserved for the use of his class the animal's heart, lungs, the entire alimentary canal, liver, spleen, pancreas, kidneys, diaphragm, trachea and larynx, which are now all on view. And only the other day the same hunter wired from Narail to our Lecturer: "Tiger killed, come immediately"—and straight were sent two students of Biology to the scene, where they fell to dissecting the dead animal amid a gaping crowd and then came back to enrich our Biological Museum with specimens of every part of a tiger's body worth about Rs. 150.

General Progress of the Movement.

A National School has been opened at Rajamundry in January. Mr Subba Rao is the President of the School Committee who in his speech declaring the school open set forth the true character of the school as a purely educational institution unconnected with politics, the fortunes of which would show how far self-help and self-sacrifice in the cause of education were realities and not shibboleths.

Two National Schools have been recently started in West Bengal; the one at Kalna in the district of Burdwan, the other at Santipur in the district of Nuddea.

There is also another national school recently started at Senhati in the district of Khulna. It is called the *Yugantar Pathsala* which has already got about a hundred students on its rolls. The Secondary Department has been just opened and arrangemets will shortly be made to teach surveying. The School will soon apply for affiliation to the National Council of Education, Bengal.

R. K. M.

National College Intelligence: The Jatiya Shiksha Samaj.

Its Lectures:

There have been held up to now two important lectures under the auspices of the Jatiya Shiksha Samaj. Srijut Mahendranath De, M.A., B SC., lecturer in Mathematics, lately delivered the first of his series of lectures on Hindu Mathematics. Longer ago Srijut Binaykumar Sarkar, M.A., lecturer in History, delivered an address to students on education.

Its Social Gatherings or Reunions.

A most interesting and successful social reunion took place in September last in order to celebrate the happy event of the acquittal of Srijut Aurobindo Ghosh B.A., (Cantab.), late Principal of the College, in the *Bande Mataram* Case —an event in which the college was specially interested. All the teachers and students made themselves merry on the occasion with conversation, music and refreshments, and the whole thing including the difficult work of cooking food was managed by the students breathing the very spirit of self-help.

Prior to this celebration was held another social reunion of the students and teachers who enjoyed themselves over the acquittal of the accused in the now famous Comilla Shooting Case by music and a sort of civic feasting. As usual in these festivities the dinner was cooked and served by the members themselves and no form of paid and external service was admitted. Celebrations of this kind besides contributing to social life also widen the horizon of interests and awaken the true spirit of nationality which like "one touch of nature makes the whole country *kin*."

But perhaps the most interesting of all the social gatherings was that held on *the 7th of August* last, the *Swadeshi—Boycott Day* or the *Nation Day* as it is called. On that day all the students and teachers, full of patriotism and enthusiasm, assembled together in the central hall of the college and after some discussion decided to harness the fleeting feelings of the hour to some form of practical, permanent and useful work and laid the foundation of what has been named as the *Jatiya Siksha Bhandar* or the National Education Fund to which they then and there contributed the modest sum of Rs. 666, each drawing as much as he could upon his self-sacrifice and patriotism.

The Jatiya Shiksha Bhandar.

The Jatiya Shiksha Bhandar is the financial section of the Jatiya Shiksha Samaj. It started with the initial sum of Rs. 666 to which it proposes to add by collecting contributions, both in money and kind, however small, from the *mass* of the people and so realise the truly *national* character of the Council of Education by securing for it the support of the entire people.

To facilitate the collection of contributions of money, receipts for fixed sums have been duly printed bearing on them the stamp of the seal adopted by the Shiksha Bhandar. The receipts are of three different classes—viz., anna receipts, four anna receipts, and one rupee receipts.

To realise contributions in kind, the arrangement called the *Mushti Bhiksha* has been organised. Appeals are made to every house-holder to abstract from their daily consumption two handfuls of rice and set them apart in a separate earthen pot with which he is provided beforehand by the *Mushtibhiksha* parties. In this way even the poorest house-holder is

brought into touch with the great public movements that are stirring his country and is made to take an interest in them and show his practical sympathy for them. At first this characteristic Indian system of raising supplies was tried by way of an experiment in Calcutta and a few students of the College and School worked at it and raised nearly 4 maunds of rice from eighty house-holds in a month. This session the Shiksha Samaj have taken to it in right earnest on the strength of the success of their experiment which has promised to yield an income of about eight annas per month from every household. The system has infinite possibilities which it requires only workers to realise, and besides the material gains flowing from it, it gives the workers a very good training in morals, in habits of hard, sustained and disinterested labour as well as co-operation for a common and useful purpose.

The field of operations of the Mushti Bhiksha parties was originally (*i. e.* in the experimental stage) confined to eighty households and it brought to the *Bhandar* the sum of about one hundred rupees. Since December 2 last it has been extended to two hundred households more under the leadership of Srijut Manomohan Bhattacharyya M.A, Member, Executive Committee of the National Council of Education. assisted by one teacher and some twentyfive students who worked for six hours in the morning begging from door to door and impressing upon each householder the utility of an institution like the National College and the claim it has upon universal support.

The object of the Jatiya Shiksha Bhandar is to help the spread of primary education on national lines, besides supplementing the efforts of the National Council of Education in the directions in which the Council has already started work.

Our Visitors (during 1906).

That the National Education Movement has already succeeded in attracting to itself considerable public attention throughout India will be evident from the fact that since the foundation of the Bengal National College and School in August 1906 there have been many visitors to the institution hailing from the different parts of the country. The visitors include men of almost every description such as leading public men, both Indian and European journalists, lawyers, educationists, college-professors and high Government Officials. We give below a brief notice of the more important and interesting visits as we trust it cannot fail to be interesting to our readers.

The Hon'ble Dr Rashbehary Ghose C. I. E.—He paid a visit to the institution in July 1906, before it was formally opened, on the occasion of the holding of the first public examinations by the National Council of Education. He seemed to be very pleased with the way in which the examinations were being conducted, specially the arrangements for the seats

of the examinees, and congratulated the Superintendents on their success in an undertaking to which they had not hitherto been used.

Dr. Ghose is one of the active supporters of the National Council of Education which he always helps with money and his wise counsels.

Lala Lajpat Rai.—Our next distinguished visitor was the patriotic Lala who came to Calcutta in December 1906 on the occasion of the National Congress and paid a visit to the College. He stayed with us for about three hours, discussing the various points connected with national education such as the schemes of study, the 'modern' side to literary education, and the like, with incidental references to the work of the D. A. V. College, Lahore, and the prospects of its being carried on independently of any control by the officialised University.

Srijut Balgangadhar Tilak.—The great Maratha leader paid a visit to our institution in December 1906 and stayed for over four hours. We were all struck by the simplicity of his dress and manners. He first took his seat in the Library room where he talked to the Secretary Srijut Hirendranath Datta on the aims and methods of national education, the necessity of enforcing a high standard of efficiency which is its own reward and is bound to compel recognition, and the paramount need of a leader with self sacrificing devotion and personality who might be the Apostle of the New Learning seeing to the spread of the whole movement just as Mrs. Besant was of the Central Hindu College. Next he came to the students to whom he spoke on their duties in the National College. He urged upon them the necessity of strict discipline, of habits of hard work and study and spurning at ease which should characterise the students of a national school on whom depended to so great an extent the future prospects of their country. His advice to the Instructive Staff was that they should so conduct themselves as always to keep the college clear of party politics.

R. K. M.

Our-Exhibition.

It is in contemplation to publish a full report of the National College Exhibition of articles, implements and apparatus turned out by the Technical and Scientific Departments of the College during 1907, which was held in January, 1908. For the present we confine ourselves to publishing what may be regarded as expert opinions on the matter and specially extracts from the various newspaper comments that have already seen the light.

(1) Letter of Paul Brühl Esq., M. I. E. E., F. G. S., F. C. S., Professor Civil Engineering College, Sibpur, Bengal.

To

THE HONY. PRINCIPAL,

Bengal National College, Calcutta.

Dear Sir,

Having been present at the inauguration ceremony of the National Council of Education of Bengal, I was very pleased when I received your invitation to visit the Exhibition of articles manufactured in your college during the session of 1906 to 1907. I hope to see more of your institution in the near future and confine myself for the present to a statement of the impression which my visit has produced in me.

I was particularly struck by the care which had been bestowed on the work. In the articles which come from a native source one very often observes a want of finish and a want of symmetry in design and execution ; but the articles exhibited by you were not only of solid construction but they showed in general that finish which is proper to all first-class work. Some of the models indicated the exercise of great care and patience.

As your college develops, I trust it will be found possible to increase your technical staff by the addition of a skilled glass-blower and a mechanician who is acquainted with the detailed methods and processes of modern fine-mechanics. You will also be able then to introduce into your workshops the various special machine tools and measuring appliances the use of which gives German and American Instrument makers the degree of excellence which is such a distinguishing character of their products.

If you persevere in the work which you have commenced with such marked success, you cannot help becoming an important factor in the industrial development and regeneration of your great country.

Believe me to be,
Dear Sir,
Yours very truly,
(Sd). PAUL BRUHL.

(2) Remarks made by the Secretaries and Attachés of H. E. The Imperial Chinese High Commissioner to Tibet and India. (*N. B.* The remarks have been given both in Chinese and English : we give the English version as it is with its peculiar grammar and idiom.)

We have been very much delighted in having the opportunity of visiting the National (Industrial) College of Bengal.

We are surprised to see the extraordinary progress in the course of one year, and we admire and congratulate upon the excellent function in which you have endeavoured your efforts with success.

The future hope of our Asiatics is solely based upon the progress of the immense number of Indians, with whose strong bodies and minds we are looking forward for the welfare of our continent.

We all have the reason in thanking you for your much kindness, courtesy, and liberalship in showing us all around the college today.

Yours very sincerely,
(Sd). HO TSAO-HSIANG,
1st Secy. to H. E. Chang Nin-tang, Imperial Chinese High Commissioner to Tibet and India.

(3) *True copy of a letter written by Sir Charles Allen, Chairman, Calcutta Municipal Corporation, to Sir Gooroodas Banerji Kt. M. A., B. L., Member of the Executive Committee, National Council of Education.*

25, CAMAC STREET,
CALCUTTA
JANUARY 26th, 1908

My dear Sir Guru Das,

I am very sorry to have missed you yesterday at the National College, and had no idea you were to be there.

Moreover, had I anticipated that there was so much of interest to see there, I should have gone there earlier, in any case.

I am very glad to have had an opportunity of seeing the institution, for I had no idea it was on such an important scale, or that it had made so excellent a start. What I saw was sufficient to show me that your countrymen have a special gift for applied science, and I sincerely hope that the young men trained at the college may succeed in carving out useful careers for themselves. I should think a beginning might be made for them in the great railway workshops, such as Jamalpur, and I hope they will get a fair start there. If I get any opportunity of assisting them to get employment there, or elsewhere, I shall always be glad to do what I can.

Yours Sincerely,
(Sd). C. ALLEN.

P. S. I met Sir Daniel Hamilton yesterday evening, and he gave me a very good account of young Bengalis he had seen in workshops in Glasgow.

(Sd) C. A.

(4) *Extract from the comments of the "Englishman" on the National College Exhibition.*

"The students showed a good record of work during the past year and there are about 350 students at present in the Institution, which certainly opens up many channels that are neglected by other Institutions, that are affiliated to the University and reap Government grants. Many useful and interesting articles, implements, apparatus and scientific instruments were made by the students themselves during the past year. * * * * in no case is any of the articles manufactured at the College, more costly than those produced abroad. In some cases the difference is less than one hundred per cent. If these articles are found to be in no way inferior to those made in Europe, the College should make a name for itself. The College has its own Laboratory and Science rooms, workshop, forge etc., where the students are taught by only Indian teachers. Each individual student seems fired with a determination to do his best, and this ambition is of great assistance to the teachers".

(5) *Extracts from the comments of "The Statesman" on "Swadeshi Education—a visit to the Bengal National College and School".*

"Side by side with the "Swadeshi" products were specimens of English manufacture, and the difference was very slight and sometimes indeed the balance lay with the Indian.

* * The visit to the Exibition provided an extremely interesting hour, and although one saw things that would not be present in a thoroughly

organised college it must be remembered that the Institution is but a year old, is officered entirely by Bengali gentlemen, and in most of the rooms improvements are in the hands of contractors and their mistrees. Altogether the National College appears to be on the way to providing an excellent education by excellent methods."

(6) *Extracts from the comments of the Bengalee on "The Exhibition of the National Council of Education.*

"The Exhibition is an eye-opener. It reveals the immense possibilities that lie before our people, under careful scientific instruction and guidance.
* * * Bengali teachers of Science, instructing Bengali students and workmen, have turned out these delicate instruments at a cost which is often one-half of what is incurred to import them from Europe. Some of these instruments are of the utmost delicacy requiring considerable skill in the construction and accurate scientifie knowledge in the direction. Here is a triumph of Swadeshism, full of immense potentialities.
* * * The exhibition, of the National College inspires us with the hope that this infant institution has a great development before it, fraught with great benefit to the Country."

(7) *Extracts from the comments of the "Amrita Bazar Patrika".*

"The Bengal National College and School which was established only in August last by the National Council of Education, Bengal, has already given promise of vitality. No one has come away from a visit to the exhibition of articles, implements, apparatus etc., turned out during 1907 in the workshops and laboratories of the institution without feeling assured of its future. The display, modest as it is, clearly shows the capacity to take pains and the ingenuity to devise, which is latent in the race and which but needs fostering care and opportunity to come to the surface. It is literally marvellous to see the scanty materials and insufficient instruments with the aid of which delicate and complicated scientific apparatus have been manufactured by the students and teachers at a remarkably small cost. * * * We can well believe that the sight of these has extorted the admiration of all cultured English visitors. The selfless devotion of the teachers, who work with the students in the laboratories and the library, is, indeed, a guarantee of success. * * * If the human factor is so hope-inspiring, the main factor of money is not at all disappointing. * * * The guaranteed income from endowments in the shape of landed property amounts to Rs. 33, 600 per annum, that is, the Maharaja of Mymensingh has made over landed property bringing Rs. 10,000 a year ; Babu Brojendra Kishore Ray Chowdhury, Zemindar of Gouripur, Rs. 20,000 and Babu Subodh Chandra Mallick Rs. 3,600. The monthly subscription comes up to Rs. 13,000. The total assured income is thus Rs. 47,000. One of the most prominent features of the institution is the Technical branch, which in the short period of one and-a-half years that it has been in existence, has shown satisfactory progress. Already Rs. 50,000 have been spent over this branch which means a great strain on the limited resources of the College. The generous public should open their purse-strings wide to help forward the work of the National Council of Education, which is essential for our national progress. The Council we may note is registered under Act XXI of 1861. Mr. I.C. Bose, M.A., and Prof. Gourisankar De are the auditors. Every single penny contributed to the coffers of the council will, the public should be confident, be laid out to the best advantage."

PART III.

Sec. II.—Letter-Exchange.

The aim of this scheme is to bring the people of one part of the country into closer acquaintance with those of another. By means of this exchange of letters they would come to know the aims and aspirations of one another. The students of all parts of the country are specially requested to come forward and make friends by this means with students of other parts. Those desirous of doing so should send me the following information regarding themselves: 1. Name. 2. Caste and age. 3. Education (name of college or school and class). 4. The address where these letters should go. 5 With a boy of what province or place he would like to exchange letters.

All letters on this subject should be marked "Exchange" to facilitate their disposal.

The Month's Progress.

Letters continue to come from all parts of the country showing clearly that the scheme has supplied a felt want. Indeed two or three correspondents write that such an idea occurred to them sometime ago and they personally had been exchanging letters with some students in other parts. There is nothing to be wondered at in this.

All those who have sent in their names have at the same time filled one or more pages of their letters in praise of myself. What I have already received of this commodity is more than enough for half-a-dozen persons like myself. So I would most respectfully and humbly ask my friends to spare me from it in future. It would be much better if they write instead some thing about themselves, their surroundings, or their engagements. Thus a correspondent has sent me a very entertaining description of a regular "bridal" procession in an upcountry-town, in which the English agent of a Foreign Cigarette Company figures as the bridegroom, his bride-elect perhaps residing in the pockets of the simple inhabitants of this country. Except a few almost all of those who had sent me their names have been introduced to correspondents. If for any reason they desire to change or to have other correspondents they should write to me again.

In a previous issue I have already said that the subject matter of the letters is left entirely to the writers themselves. They can write any thing and everything that suits their mutual tastes. Every number of the magazine also would give them very suitable subjects, if they are in need of any, to exchange their ideas upon.

What the letters show.

From the letters I have received, and they are not from any particular town or province but from all parts of India, it can very clearly be seen that our students are as fine and patriotic a body of young men as any country might be proud of. It is only in India where we allow others to think for us and guide us, so that it can be suggested that the young men should be prevented from seeing what is passing around them or from taking any interest in the affairs of their country or countrymen. Such a proposition would excite derision anywhere else, but here it is accepted as *Veda vakya*, and wise mne are not wanting among us to preach and enforce such a doctrine.

The following is a list of those who are willing to exchange letters. Students may select suitable correspondents and inform me that they desire exchange with such persons. In every number of the magazine, a list would appear of those who could not be supplied with suitable correspondents.

9. A Bengali student, B.A., aged 22, with a student of Madras.

11. A Mahomedan student, Matriculation class, aged 17, Bhagalpore with a Bengali student of Calcutta.

12. A Beharee Kayestha student, Intermediate class, aged 23, with a student of Nagpore or Madras.

14. A Bengali student, Matriculation class, aged 16, with a student of the Punjab.

15. A Bengali student, Intermediate class, aged 17, with an up country student interested in politics.

18. A Bengali student, Intermediate class, aged 19, with a student of the Punjab or Bombay.

24. A Bengali student, Intermediate class, aged 18, with a student of the Punjab or Bombay.

28. A Bengali student, Matriculation class, National school, with a student of Madras.

32. A Bengali student, Matriculation class, aged 15 years, with a student of the Punjab or Bombay.

33. A Bengali student, Intermediate class, with a student of Allahabad.

34, 35, 43, 44. Students of the National College, Calcutta, with students of Bombay, the Punjab and Madras.

52 A Bengali student of the National College, with a "Pariah" student, of Madras.

58. A Madrasi Matriculation student, aged 18, with a Bengali student having a good knowledge of English.

60. A Bengali Intermediate class student, aged 20, with a high caste Hindu student of Poona.

64. A Bengali student, Intermediate class, with a student of Mysore.

70. A Bengali student of Law, aged 22, with a student of Bombay or Madras.

74. A Gujrati B.A. student of Ahmedabad, aged 20, with a student of Bengal.

RAM CHANDRA PANDIT,
Member-in-charge, Letter-Exchange.
54, Shambhoo Nath Pundit Street,
Calcutta.

PART III.

Sec. I. National Education Movement.

BENGAL NATIONAL COLLEGE AND SCHOOL.

The National College and School was started on the 15th August, 1906. It teaches the Primary, Secondary and College courses according to the schemes of studies adopted by the National Council of Education, Bengal.

This Institution was located at No. 191-1 Bowbazar Street until June, 1907. The accommodation there being wholly inadequate, the institution was removed to the premises it now occupies viz., Nos. 166 and 164 Bowbazar Street which were secured at the monthly rent of about Rs. 450 on a 5 years' lease. The Institution has been located here since July, 1907.

Staff.

A. Technical (including Scientific)—Present strength—Fifteen lecturers and 14 workmen.

1. Superintendent, Lecturer in Mechanical Engineering. 2. Lecturer in Electrical Engineering. 3. Foreman Instructor and junior Lecturer in Mechanical Engineering. 4. Science and Mathematical Lecturers (eight). 5. Teachers of Drawing and Kindergarten (two). 6. Laboratory Assistants (two).

Sanctioned addition—One lecturer in Science.

Workmen—

Present Strength—
- (i) Permanent Staff—10.
- (ii) Temporary Staff—4.

Sanctioned addition—
- (i) Permanent Staff—4.
- (ii) Temporary Staff—15.

B. Literary—

Present strength—(including 2 honorary lecturers) Eighteen lecturers.
- (i) Lecturers in Sanskrit and Pali, Persian and Urdu, Marathi and Hindi, Bengali, English.
- (ii) Lecturers in History, Economics, Politics, Geography.
- (iii) Lecturers in Western and Indian Philosophy.

Sanctioned addition—1 lecturer in Hindi.

Names of the Lecturers.

Pandit Chandra Kanta Nyayalankar.
Srijukta Aurobindo Ghose, B.A. (Cantab.)
„ Satis Chandra Mukerjee, M.A., B.L.
Pandit Durga Ch. Samkhya-Vedantatirtha.
„ Mokshada Charan Samadhyayi.
„ Kedarnath Sankhya-Purantirtha.
Srijukta Kshirod Prasad Vidyabinode, M.A.
„ Sakharam Ganesh Deooskar.
„ Amulya Ch. Ghose Vidyabhushan.
„ Bepin Behari Ghatak.
Moulavi Mainuddin.
B. Dharmananda Kosambi.
Bhikshu Purnananda.
Dr. Indumadhab Mullik, M.A., B.L., M.D.
„ Bepin Behari Chakravarti, L.M.S.
Srijukta Pramatha Nath Mukerjee, M.A.
„ Jagadindu Roy.
„ Manindra Nath Banerjee.
Srijukta Haran Chandra Chakladar, M.A.
„ Naranarayan Biswas B.A.
„ Kshitish Chandra Mukerjee.
„ Mahendra Nath De, M.A., B. Sc.
„ Kishori Mohan Gupta, M.A.
„ Arabinda Prakash Ghose, M.A.
„ Prasanna Kumar Bose, M.A.
„ Radhakumud Mukherji, M.A., P.R.S.
„ Rabindra Narayan Ghose, M.A.
„ Benoy Kumar Sircar, M.A.
„ Prasaddas Guin.
„ Nirod Bhushan Basu.
„ Jnanada Kanta Chakravarty.
„ Girindra Kumar Chowdhury.
„ Romesh Ch. Bhattacharjee.
„ Hem Ranjan Ghatak.
„ Digendra Nath Sen Gupta.

Classes and Fees.

1. Proficiency classes (corresponding to the B A and M A. classes of the Indian Universities) divided into Physics, Chemistry, Mathematics, History, Philosophy. Fee—Rs. 3

2. Sixth and Seventh year classes (corresponding to the F. A. or Intermediate classes)—Classes in Sanskrit, Pali, Bengali, Hindi, Marathi, Philosophy, History and Economics, Physics and Chemistry (theoretical, experimental and manufacturing with glass blowing) Mechanical Engineering (theoretical, workshop practice and manufacturing classes), Drawing Botany, Physiology and Zoology (theoretical and practical), urine analysis class. There is a Urdu teacher but no class. Fee—Rs 2

3 School Classes up to the Matriculation or the Council's Fifth Standard

A. General course students—Literary in combination with Scientific and Technical including Drawing taught with the aid of experiments without text books No written examination held

Literary subjects taught mainly with the aid of text books except in the case of History.

Fees Primary Classes Re 1 Secondary Classes up to the Fifth Standard—Rs. 2.

B Special students—(Apprenticeship course students) Subjects taught—English, Physics, Chemistry, Mathematics, Drawing, Workshop Fees—Rs 2

C Commercial Classes—Book keeping Type writing and Shorthand Fees Rs 3

Students.

Present strength on the 20th March, 1908—

Proficiency class (B. A corresponding)	...	8
Sixth and Seventh Year Classes (F. A or Intermediate corresponding	.	92
Up to the Fifth Standard (or Matriculation)		290
Total	...	390
Transferred Scholarship holders (i.e scholars whose scholarships were tenable in Colleges affiliated to the Calcutta University) ...	..	6
Council Scholarship holders (i.e scholars granted scholarships at the Bengal National College and School for special proficiency in the Council Examinations) ...	...	3
Stipend holders—(Deserving scholars in straitened circumstances reading in the Bengal National College and School) .	...	15
Total value of scholarships and stipends for 1907	..	Rs. 2159
Do. do for 1908	..	Rs. 3600

EQUIPMENT.

1. Library.

Present strength—4000 Volumes (worth about Rs 15000).

Sanctioned addition for the current year—Books worth Rs 2000

2 School Appliances

(i) Geographical, Historical and Biological—Present Stock—worth Rs. 1000 approximately.

(ii) Physical Education—worth Rs. 300 approximately.

(iii) Sanctioned addition for the current year—worth Rs. 1600.

3. Machinery and Apparatus.

Tools, Apparatus, Machinery, Stores, Furniture and fittings etc., for the Technical and Scientific Departments including those ordered but not yet received--

Present Stock worth Rs. 39,000 approximately.

Sanctioned additions for the Technical and Scientific Departments for the current year—Rs. 28,000 approximately.

METHODS OF TEACHING

Scientific and Technical Departments.

The object of training the boys with a view to help them in finding new and independent careers in life in the departments of arts and industry, is sought to be attained by adopting a three-fold method of teaching both in the Science and the Technical Departments. The instruction imparted may be classed under three heads—(1) Theoretical, (2) Experimental, and (3) Manufacturing. Not only are principles explained orally and by means of experiments done in the class room by the lecturer, but in the laboratories, students are required to perform the experiments themselves either under the direction of the teacher or independently as the case may be ; and lastly, in the workshops, students are required to manufacture articles, implements and apparatus having special reference to the teaching in the class or the laboratory. The list of articles, implements and apparatus turned out in the workshops and laboratories of the College in 1907 (*vide* separate pamphlet) would give the public an idea of how it is proposed to proceed. In the manufacturing branch of their work the students have an ample field not only for the application of their knowledge gained in the class and the laboratories but also for the development of their technical ingenuity and powers of invention. Such training has a further value in accustoming the student workers to work a high degree of excellence and finish in the production of articles such as would enable them to compete in the open market. Students will thus have, even while at college, an insight into the requirements of the market, which itself is a good training for those who when passed out of college, will have to set up as independent business men. The development of the students' powers of ingenuity and invention is also sought to be attained by requiring the more advanced among them to repair instruments, implements and machines ; and this training may be of great service to those students who having acquired such knowledge in the college workshops would further desire to start a business on their own account after passing out of college. A practical knowledge of the methods of manufacturing scientific instruments, appliances, and articles, and a training in the actual manufacture of such articles are not at present demanded of students of

schools and colleges in this country. But it is expected that as time goes on and with the rapid advance of scientific teaching and a demand for more technical knowledge in the country under the impetus of the industrial movement, the need for a greater practical acquaintance with the process of manufacture would become more and more manifest ; and trained men from the Bengal National College would, it is hoped, supply a growing want. Among the things which are expected to be turned out in the workshop of the Technical Department may be mentioned different kinds of simple machinery, such as lathes, drilling machines, etc.; and the lecturers in charge of the Department have a reasonable hope that they will be able to manufacture such machinery at a not very distant date. Thus in various ways, it is sought so to equip the students in the Physical, Chemical and Technical Departments, that they may be able when they enter life, to enter it with a firm determination and a consciousness of power born of knowledge gained in the threefold manner aforesaid, *viz.*, theoretically, experimentally and through the method of manufacture.

In the Biological Department (where Botany, Zoology and Physiology with Physics, Chemistry, and Drawing are taught from the lowest classes upwards) the same triple method of teaching is applied ; but as that Department has for various reasons not made progress to the same extent as the other Departments, the first two methods *viz.*, theoretical and practical or experimental teaching have only been hitherto adopted. It is not intended, however, to leave out altogether the third method which may be introduced by making students learn the art of preparing biological specimens and appliances (microscopes, slides, charts, models, &c.). For a beginning it is proposed to teach the boys how to prepare models,—roots, fruits and stems by means of *putty* (chalk and linseed oil) ; leaves with green paper and cloth, and flowers with cloth. These artificial specimens can be made to look very like the natural ones : the natural specimens cannot be collected all in the same place and in the same season of the year. Neither can they be preserved like zoological specimens with their natural colour size and shape intact. The morphology of Botany deals wholly with the external forms of roots, stems, leaves, flowers and fruits ; and if life-like specimens could be prepared artificially these could be preserved and demonstrated with the greatest benefit to the boys all the year round. If such a complete set of artificial specimens representing all the details and varieties of Morphology be collected in a single place, it will form a good Botanical Museum. With short simple descriptive notes in the vernacular attacked to each, the Museum will be an invaluable source of knowledge to all interested in the subject. It wil lmake a fine exhibiton and it would not be unreasonable to expect orders from outside.

In another way which is not exactly connected with manufacture the practical method of teaching may also be adopted. The students dissect animals and prepare and preserve specimens of the organs and parts of animals and so help in the building up of a small zoological museum. The preparation of slides for the Biological Laboratory is another of the methods that will be adopted by the teacher. In these and similar other ways that may suggest themselves it is proposed to make the subject of Biology a living and interesting study, and capable of furnishing means whereby the student will be able to work his way in life. It is necessary to add that students of Biology are also students of Physics and of Chemistry--and they will therefore have opportunities of learning manufacturing work in the Physical and Chemical Laboratories. They are at present taught Urine Analysis in the Biological Laboratory and will also be instructed in the workshops to manufacture microscopes with the objective left out, which can be separately purchased from European firms.

Moreover this early biological training if supplemented by a further course of instruction in human anatomy, now under contemplation, will be a great help to, and will effect much saving of time for, students desirous of entering the medical profession.

METHODS OF TEACHING.

Literary Department.

In this department the subjects to which special attention is given are (i) History, (ii) Philosophy and (iii) Literature. In teaching their special subjects the lecturers made special efforts to inspire the students with a love for the subjects taught and to create an atmosphere of research and original thought. As an incentive to the students and to prepare the ground-work for the text books which it will be necessary to publish in view of the syllabuses and courses of studies adopted by the Council, several of the Lecturers engaged themselves in research work. One of the Lecturers in History, Babu Rabindra Narayan Ghose, M. A., was put in special charge of Indian History and Indian Geography in the school classes up to the Fifth Standard. He has devoted considerable attention to the subject of Indian History and Indian Geography and in view of the progress made by him it is expected in due course to publish text-books on these subjects according to the syllabus prescribed for the Fifth standard course. There are at present no such text-books available and the subjects have to be taught without their aid.

One of the Lecturers in Economics, Babu Radha Kumud Mukherjee, M. A., P. R. S. who distinguished himself in Economics in the University Examinations, has been working at the subject of Indian Economics, a subject which presents many novel features and has not hitherto been attempted to be

taught in a systematic manner. The materials necessary for a book on this subject are not easily available and the lecturer has consequently to work at his subject at a great disadvantage. The progress made by him has been slow. It will be remembered that the President of the Council, Dr. Rashbehary Ghose who takes a special interest in the subjects of Indian History and Indian Economics has offered to bear all the expenses necessary for the preparation of suitable text-books embodying the results of original researches into these fields and the first steps have been taken by Babu Radha Kumud Mukherjee in this direction.

In the higher branches of Indian History, several of the Lecturers worked at particular periods or sub-periods as given in the college syllabus. Pandit Chandra Kanta Nyayalankar who teaches the subject of ancient Hindu Political Science has been making a special study of Kamandakiya Nitisara, Sukraniti etc. and his lecture-notes when expanded will, it is expected, form a good Introduction to the subject. Considerable progress is expected to be made in this direction by the end of the current year.

Pandit Sakharam Ganesh Deooskar, a Marathi scholar who recently joined the College as a wholetime Lecturer in History is in charge of the Marhatta period of Indian History, of which he has special knowledge and is making a special study. He will be able to lay under contribution not only the old materials of Marhatta History already utilised by scholars but also those which have recently come to light and are only available in the Marhatta original, such as the Diaries of the Peshwas &c. Pandit Sakharam proposes to translate these as well as some unpublished Marhatta chronicles into English or Bengali and it is hoped that he will be able to show before the end of the year a good record of original work in this his special field of study.

It is required by the Council's schemes of studies that any one seeking to specialise either in History or Philosophy should be well grounded in one or other of the classical languages, *viz* Sanskrit or Pali for Hindu students and Arabic or Persian for Mahomedan students. The utility of this provision is already demonstrated. For instance, the College History students have to study the Buddhist period of Indian History. This is being taught from original Pali texts by Vikshu Purnananda who is a distinguished Pali scholar. He was educated in a Buddhist monastry at Moulmein and later on, in the great Buddhist College, the Vidyodaya Oriental College, Ceylon, where he had a distinguished career. He knows English and Bengali. He is making original researches into the Buddhist period of Indian History. It is hoped before long to place the necessary books at his disposal when it is expected he will be able to make valuable contributions to the particular period of Indian History of which he is in charge.

Other portions of Indian History are being investigated by Pandit Durga

Charan Vedanta-Sankhyatirtha and Babu Panchanan Banerjee B.A.; the former is making a special study of the Ramayana and the Mahabharata and has been lecturing to the History students on the Ramayana period of Indian History. His lecture-notes when expanded and arranged will make a useful volume. The Pandit is at present engaged in preparing a topical index of the Ramayana.

Babu Panchanan Bannerjee B.A. has been reading *Rajtarangini* (the History of Kashmir) in the original with the College History students and has been shewing much interest in his honorary work. It is expected that he will be able to complete before the end of the year his lecture notes which when published will form a good introduction to the study of this well-known but difficult work. After *Rajtarangini* is finished, Babu Panchanan Bannerjee will, it is hoped, be able to take up other Sanskrit works—biographies, discourses and poems having a distinct historical value and interest, and study them with the students.

It will be remembered that one of the groups of subjects prescribed for the Intermediate course is Pali, Marathi and Hindi. Already about a dozen Bengali students have taken up this group. Pali and Marathi are also taught to History students in the College Course. It is expected that the students who are learning these languages will be able to assist and co-operate with their lecturers in research work in Indian History so that in course of time it may be possible for the Council to build up a school of Indian History with the help of the College Lecturers and of advanced students receiving special training under their guidance.

In the department of Indian Philosophy, two of the Lecturers, Pandits Kedarnath Sankhyatirtha and Chandra Kanta Nyayalankar have been doing useful work. The former has been working at the detailed syllabuses of Indian Psychology and Indian Ethics prescribed for the Intermediate course which he teaches to the 7th year students. He is well versed in Hindu Philosophy and it is expected that before the end of the year, he will be able to prepare two handy text-books for the use of these boys. Pandit Chandra Kanta Nyayalankar teaches the subject of Nabya-Nyaya to the Philosophy students in the College. The Pandit is a specialist in this subject which, as is well known, is highly abstruse and technical in its nature. For the benefit of the students, Pandit Chandra Kanta is engaged in preparing a careful body of notes which when completed will form a handy and very useful text-book on Hindu Logic.

Mr. Dharmananda Kosambi who has recently been appointed Reader in Pall to the Calcutta University and who is now an honorary lecturer in the Nationai College is in charge of Buddhist Philosophy in the College Course. He is

rendering valuable service to the College and it is hoped that he will be able before long to prepare a hand-book of Buddhist Philosophy compiled from the original sources to which he has access.

Babu Mahendra Nath De, M.A., B.Sc. is a devoted student of Mathematics. He is in charge of that subject in the College. He is engaged in making researches into the History of Hindu Mathematics. It is hoped that he will during the current year be able to pursue his study with vigour so that he may be in a position to produce a work of value on the subject of Hindu Mathematics.

Babu Benoy Kumar Sarkar, M. A. has been specially devoting himself to a study of Pedagogics. He takes special pleasure in teaching boys of the lower forms and his suggestions for improvement in the methods of teaching are always helpful. He is preparing himself to write a teacher's hand-book for use in National Schools. *Pedagogics* is one of the subjects included by the Council in its scheme of studies and although no classes have yet been formed, the teachers are already alive to its importance, and the production of the teacher's hand-book by Babu Benoy Kumar Sarkar is being ooked forward to with interest.

In this connection it may be mentioned that the Lecturers in Science, Babu Jagadindu Roy (Lecturer in Physics), Babu Manindra Nath Bannerjee (Lecturer in Chemistry) and Babu Bepin Behari Chakravarty (Lecturer in Biology and Physiology) have undertaken to prepare Science text-books in their own special subjects in conformity with the syllabuses and schemes of studies adopted by the Council. It is expected that appreciable progress will be made by them before the end of the current year It is needless to say that having regard to the fact that Science-teaching is compulsory throughout the course up to the Matriculation standard, and that a large number of schools have been and are being started in various parts of the country where Science is taught according to the scheme of the Council the preparation of these text-books will remove a crying want.

Working on the lines indicated above, it is not unreasonable to expect that after the students will have completed their College Course on the Literary side, they will be qualified to undertake useful work in one or more of the following departments for which the field is already ample and will go on expanding : (1) Indian Archaeology, (2) Indian History and Geography, (3) Indian Economics, (4) Indian Vernacular Literature, (5) Indian Journalism, (6) Teaching in National Schools and Colleges and (7) Preparation of text-books in the vernacular. Accordingly it is hoped that with the training given to the students in the Literary Department, they will be able to pursue useful and independent careers when they go out into the world.

The College Exhibition.

In January, 1908, a small Exhibition was held in the College premises, of the articles, implements and apparatus turned out in the workshops and laboratories of the Scientific and Technical Departments during the year 1907. From a list of articles printed separately it appears that not only were a large variety of articles manufactured but that the turn-out was done at a very moderate cost which compares favourably with imported articles. The exhibits were mainly of the following descriptions :—

(1) Engineering—wooden patterns, (cranks, brackets, etc.) ; (2) Engineering appliances ; (3) Cutlery ; (4) Drawing appliances and requisites ; (5) Instruments and apparatus for the Physical Laboratory ; (6) Instruments and apparatus for the Chemical Laboratory ; (7) Free-hand drawings and painting ; (8) Card-board work (such as Drawing models, Medicine cases, etc.) ; (9) Furniture ; (10) Miscellaneous : candle stands, inkstands, picture-frames, penholders, office stationery cases, garden tools, syphon lamps, pulley-blocks, keys, dumb-bells, brass fastenings, door-grips, toy steam-engine, apparatus for demonstrating the changes of value and sign of trigonometrical ratios &c. &c.

The Exhibition was kept open for about three weeks and the number of visitors was estimated at about 10 thousand, belonging to different sections of the community and including distinguished members of the landed aristocracy, of the legal profession, of the medical profession, distinguished merchants, engineers, high Government officials, both Indian and European, and Principals and Professors of both Government and private colleges. The visitors also included a very large number of students from the different schools and colleges of Calcutta. Visitors to the Exhibition had also opportunities of inspecting the Physical, Chemical and Biological Laboratories and also the workshops. The Exhibition received commendation from competent judges as will appear from the following extracts from the letters of Sir Charles Allen, Kt. Chairman of the Municipal Corporation of Calcutta, and Mr. Paul Bruhl, M.I.C.E., F.G.S., F.C.S., Professor, Civil Engineering College, Sibpur, Bengal.

Sir Charles Allen wrote to Sir Gooroodas Banerjee kt., Member, Executive Committee, "What I saw was sufficient to show me that your countrymen have a special gift for applied science, and I sincerely hope that the young men trained at the College may succeed in carving out useful careers for themselves. I should think a beginning might be made for them in the great railway workshops, such as Jamalpur, and I hope they will get a fair start there If I get any opportunity of assisting them to get employment there, or elsewhere, I shall always be glad to do what I can."

Profesor Bruhl wrote to the Principal "I was particularly struck by the care which had been bestowed on the work. In the articles which come from a native source one very often observes a want of finish and want of symmetry in design and execution : but the articles exhibited by you were not only of soild construction, but they showed, in general, that finish which is proper to all first-class work. Some of the models indicated the exercise of great care and patience. If you persevere in the work which you have commenced with such marked success, you cannot help becoming an important factor in the industrial development and regeneration of your great country."

MANAGEMENT OF THE BENGAL NATIONAL COLLEGE.

The Bengal National College and School is managed by the National Council of Education, Bengal. The names of its office-bearers and of the members of the Executive Committee are given below.

Office-bearers of the Council for 1908.

PRESIDENT.

Hon'ble Dr. Rashbehari Ghose, M.A., D.L., C.I.E.

VICE-PRESIDENT.

Maharaja Manindra Chandra Nandi Bahadur of Cossimbazar

Moulvi Muhammad Yusuf Khan Bahadur, B.L.

Mahamahopadhyaya Raj K. Tarkapanchanan

Maharaja Suryyakanta Acharyya Chowdhury Bahadur of Mymensingh.

S. N. Tagore Esq., I. C. S. (*retired*).

Babu Brajendra Nath Seal, M.A.

VICE-PRESIDENT, EXECUTIVE COMMITTEE.

Moulvi Muhammad Yusuf Khan Bahadur, B.L.

TREASURER.

Ray Yatindra Nath Chowdhury, M.A., B.L.

SECRETARIES.

A. Chaudhuri Esq., M.A. (*Cal.*) B.A. (*Cantab.*), Bar-at-law.

Babu Hirendra Nath Datta, M.A., B.L.

TRUSTEES.

Maharaja Suryyakanta Acharyya Chowdhury Bahadur of Mymensingh.

Babu Brajendra Kishore Roy Chowdhury.

" Subodh Chandra Mallik.

AUDITORS.

I. C. Bose Esq., M.A., B.L.

Srijukta Gauri Sankar De, M.A., B.L.

Executive Committee, 1908.

1. Hon'ble Dr. Rashbehari Ghose, M.A., D.L., C.I.E.
2. Moulvi Muhammad Yusuf Khan Bahadur, B.L.
3. Ray Yatindra Nath Chowdhury, M.A., B.L.
4. A Chaudhuri Esq., M.A. (*Cal.*), B.A. (*Cantab.*), Bar-at-Law.
5. Babu Hirendra Nath Datta, M.A., B.L.
6. Sir Gooroo Das Banerjee Kt. M.A., D.L., Ph.D.
7. B. Chakravarty Esq., M.A., Bar-at-Law.
8. A. Rasul Esq., M.A., B.C.L. (*Oxon.*), Bar-at-Law.

Hon'ble Babu Deva Prasad Sarvadhicari, M.A., B.L.

10. Dr. Hem Chandra Sen, M.D.
11. Dr. S. B. Mitter, M.B., B.Sc. (*Lond*).
12. J. N. Roy Esq., Bar-at-Law.
13. Babu Gobinda Chandra De Roy, M.A., B.L.
14. " Ramendra Sundar Trivedi, M.A.,
15. Arabinda Ghose Esq., B.A. (*Cantab*).
16. Babu Manomohan Bhattacharyya, M.A.
17. " Satis Chandra Mukerji, M.A., B.L.

BUDGETTED RECEIPTS AND EXPENDITURE FOR 1908.

(A) Estimated Expenditure.

The Budget for 1908 shows that on the head of establishment for the Technical and Scientific Departments (including the salaries of the Instructive Staff and also the permanent as well the temporary staff for the laboratories and workshops of the departments) the expenditure for the current year is estimated at about Rs. 21,000. While on the head of apparatus, tools, machinery and other appliances, stores and furniture, etc., the estimated expenditure for 1908, is about Rs. 28,000, thus making up a total of about Rs. 49,000 The report shews that up to 31st December, 1907, apparatus tools, machinery, appliances, stores, fittings and furniture &c. worth over Rs. 39,000 were purchased and ordered for. Thus the total expenditure on the head of apparatus,

tools, machinery, appliances, furniture and fittings for the Technical and Scientific departments amount to about Rs. 67,000. This excludes expenditure under the heads of house-rent and office-expenses estimated at about Rs. 5.500, and Rs. 4,700 respectively for the current year, the last including the salaries of the following among other officers, an assistant to the Secretary for the Council, an Inspector of Mofussil Schools, an Assistant to the Honorary Principal and an Assistant to the Honorary Superintendent, and also a Store-keeper for the Scientific and Technical Departments. The report shows that books worth about Rs. 6,000 were purchased up to the 31st December, 1907 and the budget for 1908, provides for a further expenditure of Rs. 2,000 for the current year. The total value of the books in the Library, however, on the 31st December, 1907 is estimated in the Report at Rs. 15,000, this being due to additions to the Library through presents and loans of books, with the result that the number of volumes in the Library which was 2,500 on the 31st December, 1906 rose to about 4,000 volumes on the 31st December of the year following. The Report shews that during the year 1907, school appliances of the value of Rs. 1,000 were ordered. These include a demonstration lantern with over 400 slides, a Stereoscope with about 100 views, Biological and Geographical Charts, Terrestrial and Astronomical globes, Tellurium, Selenotrope, Arithmometer, &c. For 1908, the budget provides for a further grant of Rs. 1,000 on the same head.

The estimated expenditure for 1908, on the head of salaries of the Instructive Staff for the Literary Department amounts to a total of about Rs. 11.000, which is slightly in excess of that incurred in the previous year.

The Budget for 1908 further provides for expenditure under the following heads :—

(1) Religious Education for Hindu boys under the terms of the Trust Deed of Babu Brajendra Kishore Roy Chowdhury—Rs 2000.

(2) Physical Education—Rs. 600.

(3) Scholarships and stipends—Rs. 4000 (approximately).

(4) Expenses on account of Public Examinations under the Council—Rs. 2000.

(5) Grants in aid for Mofussil National Schools Rs. 12000.

(B) Estimated Receipts.

The Budget shows that the total estimated expenditure amounts to over one lakh and a quarter, while the estimated receipts come under the following heads :—

(1) Income from endowments Rs. 33,600. (Srijukta Brajendra Kishore Roy Chowdhury—Rs. 20,000; Maharaja Suryya Kanta Acharyya Bahadur of Mymensing—Rs. 10,000; Srijukta Subodh Chandra Mallik—Rs. 3,600).

(2) From monthly subscriptions in 12 months—Rs. 14, 840. (Hon'ble Dr. Rash Behari Ghosh 1620, Maharaja of Cossimbazar Rs. 2000; Sir Gooroodas Banerjee Rs. 600 ; Rai Yatindra Nath Chowdhury Rs. 1200; B. Chakravarty Esq., Rs. 3000 ; A. Chaudhuri Esq., Rs. 3000 ; Srijukta Hirendra Nath Datta Rs. 3000 ; Srijukta Dhannulal Agarwalla Rs. 300 ; Srijukta Pannalal Dey Rs. 120.)

(3) Tuition fees Rs. 6000 ;

(4) Examination fees Rs. 2000;

(5) Balance in hand on the 31st December 1907—Rs. 11,696.

(6) Sale-proceeds of articles manufactured in the workshops of the Technical and Scientific Departments—Rs. 12,000.

(7) Promised donations in 1907, not realised on the 31st December, 1907,—Rs. 18900.

(8) Expected donations—Rs. 25,000.

Latest Munificent Offers.

The following is taken from the Report of the last Annual Meeting of the National Council of Education, Bengal.

"The Secretary read a letter dated the 13th February, 1908, from Maharaj-Kumar Kristodas Law of Calcutta, offering for the promotion of the objects of the Bengal National College and School, the sum of Rs. 4000 per annum in the following terms—"I have considered the matter of contribution to be made by us towards the objects of the above school and college and you will please register the following names—myself, Maharaj-Kumar Reshee Case Law and Babu Chundy Charan Law and Babu Ambica Charan Law as subscribers of Rs 4000/- (Rupees four thousand only) yearly to be collected in instalments of Rs. 1000 every three months." The Council thankfully accepted the munificent offer."

PART III.

Sec. II.—Letter-Exchage.

The aim of this scheme is to bring the people of one part of the country into closer acquaintance with those of another. By means of this exchange of letters they would come to know the aims and aspirations of one another, and feel an interest in them. The students of all parts of the country are specially requested to come forward and make friends by this means with students of other parts. Those desirous of doing so should send me the following information regarding themselves. 1. Name. 2. Caste and age. 3. Education (name of college or school and class). 4. The address where letters should go. 5. With a boy of what province or place he would like to exchange letters.

All letters on this subject should be marked "Exchange."

If the introductions once made are not satisfactory, or more are required, then fresh letters should be sent. Subscribers of the magazine should quote their "Subscriber number."

How the movement goes.

Like Cæsar's message I can summarise the month's progress in three words, 'more enquiries, more introductions, more exchanges.' It is now nearly three months that this scheme has been in work and the results are already gratifying. A good number of correspondents have already, as they inform me, become very good friends and have acquired some knowledge of other provinces. Thus a Bengali student of Calcutta writes to me, "I am getting on admirably well with my correspondent of Bangalore. We have become fast friends by this time, and we are now writing to each other about social customs, general state of the country etc." From Madras one of our members writes, "I am carrying on a regular correspondence with Sj. K. V. of Poona, and am receiving useful information on all sorts of interesting topics." Others have sent me similar letters.

Points Overlooked.

Some of the correspondents are under the impression that this institution of "Letter-Exchange" is a personal work of mine. It is not so. This is part and parcel of the work which is being carried on by the Dawn Society, of which I am a humble member, and I have been put in charge of this particular work. Many of my readers might be unaware of the work that is carried on by this Society. Briefly it is: (1) Spreading among the younger generation a knowledge of the country, its princes, noble's, and peoples but with especial reference to the achievements of India's sons; (2) Helping the propagation and extension of the *Swadeshi and National Education Movements*;

(3) the *Letter-Exchange Movement*, which brings the youngmen of different parts of the country into closer acquaintance with each other.

It would be well, if the correspondents can send me now and then short contributions on any of the above subjects, or such information as they have derived from their correspondence.. These would be published in the magazine and would be very useful in many ways. There have been a few enquiries regarding the membership of the Dawn Society. Subscribing to the magazine and helping in the propagation of the items of work mentioned above confers this right, and I am sure many willing hearts would join us ere long.

Information received.

We are informed by one of our correspondents that an association has been started at Saidapet, under the name of the "Chermai Jana Sangham," the objects being,—

1. Propagation of Swadeshism.
2. Organisation of the Boycott Movement.
3. Establishment of National Schoools and Schools for Physical culture.
4. Establishment of Swadeshi Stores.
5. Reviving of the Punchayet System.

Another correspondent who is an ardent Swadeshi, regrets the apathy of the students of Madras towards this movement. He says that it is a very common through regrettable sight to see F. A. and B. A. students, who can be expected to know better, buying foreign things, though indigenous articles of the same price and quality are available. He has taken upon himself the duty of preaching Swadeshim with varied success. The majority of these do not care to take any trouble in the matter. He concludes with a desire to know everything about the rising generation in Bengal.

A correspondent from Travancore sends a good account of the country. Great attention is paid there to female as well as male education. The Malayalees are great admirers of, and passionately attached to, Western civilization. They ridicule all preachers of Swadeshism. The Namboodries or the Brahmins there, are very simple people having a passionate desire for country life. Even to this day they strictly follow the doctrines laid down by Sankaracharya and western civilization has acquired very few converts among them. The Malayalee women are generally educated and independent. Among the Brahmins only the eldest sons can marry and inherit the property of the father.

There are also Syrian Christians in the state among whom may be seen a blending of Indian and European manners. They are very enterprising.

Future Operations.

The University examinations in Bengal and the Punjab will take place during the present and the next month. As soon as these are over a large number have promised from both places to take up such correspondence. Owing to various reasons matters relating to this Letter-Exchange could not be disposed of promptly and regularly, for which I hope to be excused, specially as arrangements have been made to avoid it in future.

The Wanted List.

The following is a list of those who are willing to exchange letters. Students may select suitable correspondents, and inform me that they desire exchange with such persons. In every number of the magazine a list would appear of those who could not be supplied with suitable correspondents.

12. A Beharee Kayastha student, Intermediate class, aged 13 with a student of Nagpore or Madras.

33. A Bengali student, Intermediate class, with a student of Allahabad.

52. A Bengali student of the National College, with a "Pariah" student of Madras.

76. A Bengali student of Dacca, Matriculation class, aged 10, with a student of Poona.

79. A senior B. A. class student of Bombay, with a student in Bengal.

82. A B. A. class student of Calcutta with a young up-country student.

85. A Bengali Intermediate class student of Barisal with a student of Bombay.

86. A Mahratta Intermediate class student, aged 17, with a Madras boy.

97. A Madrasi student, Intermediate class, aged 20, with a Parsee student of Bombay.

103. A Matriculation student of Bangalore, with a National College student knowing Sanskrit.

108. A Bengali Intermediate class student of Barisal, aged 19, with a student of Benares or Lahore.

Note: I could not reply to the letter of Sj. C. Ramaswamy as his address was not decipherable. He did not also quote his number which would have helped me to find him out. He would please write to me again.

RAM CHANDRA PANDIT,
Member-in-charge, Letter-Exchange,
54, SHAMBHOO NATH PANDIT STREET,
CALCUTTA.

CORRESPONDENCE.

To

THE BENGALI VOLUNTEERS.

DEAR FRIENDS,

The benevolent and the noble services rendered by you towards our country-men who had visited the city of Calcuttta to take a bath in the holy waters of the Ganges on the occasion of the "Ardhodaya" that took place on the 2nd of February, 1908, and which was greatly celebrated in your Province have infused in me feelings of love towards you. The very idea that no pains were spared in discharging the duties that devolved upon you my young friends makes me very happy.

I greatly rejoice over the well-known occurrence that you the Volunteers of both the parties *viz.*, the Nationalists and the Moderates had united for a common cause to render the noble duties towards your country-men to theirs as well as your own satisfaction and that your aim was undoubtedly carried out very successfully. Besides this the kind, the generous and the noble treatment that was offered by you to the strangers will never be forgotten.

My young friends, I offer my heart-felt and sincere congratulation to you for the duties that you performed on the occcasion.

It is true that you deserve to be thanked very highly for every piece of your undertaking and for the success that you achieved by your noble actions.

From what I have heard and gathered from the newspapers, I judge that we the Indians are in great need of such spirited and unselfish men like you for building up a good nation, men who are ever prompt to offer services towards the mother country and who have proved by their actions that they are faithful to her. Your heroic deeds and the results thereof have impressed upon the public that the sort of organisation you have formed is essential for us to improve our degenerated state.

The rise of a country in all respects greatly depends upon the strength of Unity, and that noble principle which you have practised to a very successful extent has given us hopes of an immediate bright future for us.

I over and over again offer my sincere congratulation to you through the "Dawn and Dawn Society's Magazine" for the noble work that you have performed and hope that the people of all the parts of India will try to follow this example offered by you my Bengali friends.

I am, Yours sincerely,
PRABHASHANKER KASHIRAM PADHYA.
Bombay.

PART III.

Sec. I.—National Education Movement

N. B.—We invite all interested in the spread of national education in the country, especially the Secretaries, Headmasters, teachers and students of national schools to furnish us with useful information regarding the work done by their particular schools in all their departments. We shall specially welcome such information regarding the work done by the students themselves as will serve to rouse the confidence and activity of their fellow students by offering examples of self-help, originality, inventiveness and practical capacity only such educational institutions will be regarded as national as are exclusively under national control and are conducted on national lines.

Notes and News

The Annual Meeting of the National Council of Education, Bengal, was held in February 1908 to pass the Annual Report, accept the Accounts and Balance Sheet of 1907 and, among other things to sanction the Budget for 1908.

The *personnel* of the Executive Committee of the National Council for 1908 has been the same as that for 1907.

Five new members including a Mahomedan have been elected to the National Council this year.

***

Six new National Schools, *viz.*, those at Noakhali, Jessore, Sylhet, Jalpaiguri, Giridih and Kamargram (Faridpur) have been affiliated to the National Council of Education. The total number of National Schools affiliated to the Council comes up to *Seventeen*.

In view of the growing number of National Schools seeking the support of the National Council, the Council has sanctioned the appointment of an Inspector of National Schools.

***

The last year's grants-in-aid of the Council for its affiliated National Schools which amounted to Rs. 90,00 have been raised this year to Rs. 1,20,00.

The total sum to be spent by the Council on scholarships and stipends this year is Rs. 36,00 as against Rs. 21,59 for the last year.

***

Srijukta Aurobindo Ghose, B.A. (Cantab) Lecturer, Bengal National College, has placed at the disposal of the Council the sum of Rs. 378-8as.-1½p. put in his hands at Bombay by the *Maharashtra Natak Mandali* and *Patankar Sangit Mandali* which oganised benefit performances in aid of the National Council of Education, Bengal.

Srijukta Radhakumud Mookerji, M. A., P. R. S., Lecturer, Bengal National College, collected from the delegates to the last Provincial Conferrence at Pabna donations in aid of the National Council of Education to amount of about Rs. 350.

***

There have been recently two very substantial additions to the income of the National Council: (1) The Maharaja of Cossimbazar has offered to pay an annual subscription of Rs. 2000 to the Council.

(2) The well-known Law family of Calcutta has through Maharaj Kumar Kristo Das Law, the head of the Family who fills a distinguished placed in the public life of Calcutta offered for the promotion of the objects of the Bengal National College and School the sum of 4000 per annum.

These additions make the assured income of the Council over Rs. 60,000 per annum.

***

Srijukta V. K. Paranjpaye, L. E. E., has been appointed as a Lecture in Electrical and Mechanical Engineering, Bengal National College. He is a passed Mechanical Engineer and a Licentiate in Electrical Engineering from the Victoria Jubilee Technical Institute, Bombay, of which he was also on the Instructive Staff

Pandit Sakharam Ganesh Deooskar, a Marathi scholar, well-known as the author of the useful and inspiring Bengali books *Desher Katha* and *Baji Rao*, has been appointed as a full time lecturer in Bengali, Marathi and Indian History. He has proposed to make the Maratha period of Indian History special subject of his studies and research.

Vikshu Purnananda has been appointed as a Lecturer in Pali. He is a distinguished Pali scholar educated in a Buddhist monastery at Moulmein and in the great Buddhist College, the Vidyodaya Oriental College, Ceylon.

***

The question of primary education on national lines and under national control has been gradually coming to the front. The Council has already received applications for the affiliation of about hundred primary schools and has affiliated the Dhap Free Primary National School in the district of Rangpur. A sub-committee has also been appointed to frame an alternative Primary Scheme of studies to suit the requirements of primary national education in rural areas.

***

Mr. R. C. Bonnerji, Bar-at-law, a son of the late Mr. W. C. Bonnerji, lately delivered the first of his series of National Council of Education Extension Lectures on *English Literature* in the premises of the Bengal National College.

***

A third very important and interesting addition has been again made to our modest biological museum. Our Lecturer in Biology received a telegram from Rupgar (Jessore) in the following terms—"Big tiger killed, come sharp" and he at once trained with two of his students and hurried to the scene where they all three fell to dissecting an already decomposing carcase of a good-sized panther with a devotee's enthusiasm that fortified their olfactories against the deadly attacks of the foul stench which lay mortals could hardly resist. The entire skeleton, lungs and heart of the animal were then secured for the making of the higher animal, man. It is thus that our Biological Museum is building itself on the labours of hunters.

A large number of the Hindu students and teachers of the Bengal National College and School celebrated the *Saraswati Puja* with a good deal of enthusiasm in the house of our great foundation donor Srijukta Brojendrakishore Ray Choudhuri who kindly placed a portion of his building at their disposal for the purpose. It was also another occasion for the practice of self help and the promotion of a feeling of unity and brotherhood among the students and teachers who managed everything including the cooking and distribution of meals, and the carrying of the image to the river for immersion with the singing of national and religious songs.

A considerable body of students of the Bengal National College and School acquitted themselves very well as *Arddhodaya Yoga* volunteers under the able leadership of Srijukta Kishorimohan Gupta, M. A., one of the Lecturers of the College, who also worked hard at organising the general body of the Arddhodaya Yoga Volunteers of Calcutta.

The second anniversary of the foundation of the National Council of Education came off on the 11th March last and was celebrated with great festivities in the premises of the Bengal National College and School.

National Education in the Bengal Provincial Conference

The subject of National Education which has been recognised by the Indian National Congress as one of the main planks in its platform received a further impetus in this year's Bengal Provincial Conference which was held in Pabna in the second week of February last. The resolution on the subject adopted by this year's Conference has been a considerable advance upon those adopted at the previous years' Conferences by the addition of the phrase "to establish and maintain National Schools throughout the country" in the following wording of the resolution :—

That in the opinion of this conference steps should be taken for promoting a system of education, literary, scientific and technical, suited to the requirements

of the country on national lines under national control and to establish and maintain national schools throughout the country."

The resolution was moved by Srijukta Aurobindo Ghosh, B. A. (Cantab) of the Bengal National College in a short but inspiring speech. He said that National Education was a work which had already been accomplished and was already visible in a concrete shape to the eyes of the people. There was the Bengal National College at Calcutta and there were about 25 Secondary National Schools at work in the mofussil under the direction of the National Council of Education. There were besides some three hundred primary National Schools all seeking the aid of the Council, which in its turn should be more liberally supported by the whole of Bengal in order to enable it to do its sacred work. The National Schools will train and send out workers who will devote themselves completely to the service of the country and raise her once more to the old position of glory which she once occupied in the scale of nations. The resolution was seconded by Srijukta Becharam Lahiri. It was further supported by Srijukta Subodh Chandra Mullik whom the president Srijukta Rabindranath Tagore introduced to the audience by saying that he was the great man whose munificent gift of a lac of rupees was the golden foundation on which the National Council of Education has been built and whom the people of Bengal has invested with the chosen title of Raja for his heroicact of sacrifice. This felicitous reference by the president created a great sensation in the meeting and the whole audience without an exception stood up to honour that patriot of a new type who has established by self-sacrifice his claims to popular homage.

National Education Conference at Pabna

In view of the growing interest of the public in the question of National Education the necessity for a separate conference made itself felt which would deal exclusively with the subject, explaining fully and popularising the aim and methods of the New Learning round which many misconceptions and hazy notions have already gathered. Such a conferenc was accordingly organised in connection with the Bengal Provincial Conference at Pabna by those delegates who were actually engaged in the promotion of National Education in the country of whom there were many at the time at Pabna. The authorities of the Provincial Conference also proved their interest in the subject by allowing the use of the pandal as soon as it was available for the purpose. The conference assembled at 10 A. M. on the 13th of February and was attended by about eight thousand men including almost all the delegates. On the motion of Mr. A. Choudhury, Srijukta Anath Bandhu Guha, the leader of the Mymensingh Bar, was voted to the chair. A short but inspiring speech was delivered by Srijukta Manoranjan Guha Thakurta, one of the founders of the National School at Giridih and a prominent Swadeshi worker who made an impassioned

appeal for the support of the various national schools already in existence in in Bengal both with men and money. Srijukta Rabindranath Tagore, the president of the Provincial Conference, also delivered a stirring and instructive speech couched in the most felicitous and eloquent language of which he is a master. He said he did not think it was at all necessary to discuss the necessity of National Education: the control and direction by foreigners of education in India was a most unnatural phenomenon not to be met with elsewhere, and could not have been the duty of the alien rulers if society in India were a living and healthy organism, self-sufficicnt, exerting itself for its own good and promoting its ends by its own means as it did of yore. Now that the people of Bengal had just asserted their right, and recognised their duty of providing for public instructton by their own efforts and means and had already given a proof of their earnestness by establishing on a firm footing the National Council of Education, there was hardly any necessity of going in for any other education that is not under national control. Besides there was hardly any utility accruing from University Education in India which only turned out men fit to be mere clerks and Government servants and very imperfectly served the needs of the individual as well as the country. It is the fulfilment of the needs of the country that is the aim and end of National Education in India which it will realise by building up true sons of the country who will make her service an absorbing life-work and not a mere leisure-hour business taken up as a variety, who away from titles, without any hope of reward or recognition, will quielty organise the villages, the real seat of the country's strength and lay there the foundation of the India to be.

But the main speech of the day was that of Srijukta Hirendranath Dutta M. A., B. L., one of the Secretaries of the National Council of Education, Bengal, who advanced a powerful plea for the wider adoption of the scheme of National Education in India.

General Progress of the Movement

National Education is spreading apace not only in Bengal but also outside Bengal. It is rapidly coming to be the only work which has secured for itself a practical unanimity of opinion all ever the country. No differences of views and methods appear to divide us on this matter, as they do in others.

The idea of National Education is propagating itself mainly through our Conferences, both Provincial and District. It has also found powerful exponents in Bengal and outside Bengal in men like Tilak and Lajpat Rai.

Remote from Bengal, the Second District Conference was held at Satara in the Bombay Presidency in the third week of March last and a Resolution on the subject was unanimously passed. The same time was held the District Conference at Poona in which a resolution strongly advocating National Education was adopted. Srijukta Bal Gangadhar Tilak made a very stirring

speech in moving the resolution. He spoke National Education as the only means of the elevation of the new generation and generating in them sublime aspirations and genuine patriotism of a superior type. He hoped that at no distant date National Education would find strong advocates in all parts of the country and among all communities. The resolution was supported by Prof. Limaye, of the Fergusson College who said that the only object of education must be the regeneration of the country.

With the rapid spread of ideas about National Education, efforts to realise them in concrete institutions are also being made in all directions. The most earnest and noteworthy effort in this connection is that now being made at the small mufussil town of Pabna to establish a model National School there. A history of this heroic effort requires to be published as it is very inspiring and a remarkable sign of time. Public spirit in Pabna which was well-nigh dead was considerably roused by the last Bengal Provincial Conference which met there. The Conference itself however created only excitement or enthusiasm by the delivery of speeches and the passing of resolutions; the enthusiasm thus kindled was liable to degenerate into a mere passing mood of the hour unless it was given then and there an opportunity to outshape itself in a concrete form and build for itself an institution through which it could live and act for good. The Provincial Conference was over, the resolution on National Education was carried, but no resolution to carry out the pious wishes conveyed therein as yet showed itself in the local people. Then came the National Education Conference which placed before the Pabna public an opportunity of proving the earnestness of their desire for National Education but they could not rise to the occasion, and the hope for a National School being established there was all but lost when the District Conference that followed soon worked a change in the moral atmosphere for which no one was prepared. Srijukta Shyamsundar Chakravarty was asked to speak on the resolution about National Education, and the *Bande Mataram* thus describes what followed next: "Srijukta Shyamsundar spoke in the language of inspiration with humour, eloquence, pathos and genuine passion which held the audience spell-bound from the beginning. He was followed by Srijukta Radhakumud Mookerji in a quiet speech full of practical good sense and by Srijukta Aurobindo Ghose who pointed out that the University system was defective in its aims and methods intended only to serve the purposes of the Government, not the requirements of the country. It turned out machines for administrative and professional work, not men. The National system of Education was intended to create a nation. It must produce men with all their faculties trained, full of patriotism, and mentally, morally, physically, the equals of the men of any other nation. When Srijukta Aurobindo had finished, a local pleader, Srijukta Dinanath

Biswas leaped to the platform and demanded of the audience whether they meant simply to listen or to do something which would show that they sympathised and understood. Some one called on him to lead the way and Dina Babu at once replied that he would give a donatoin of Rs. 500, a monthly subscription of Rs. 5, and two of his own children. This magnificent offer was the beginning of a flood of similar offers, until the subscriptions swelled to the handsome sum of Rs. 2700.]

Foundation day of the National Council of Education

The 11th of March which saw the birth of an independent educational movement exclusively under Indian control must be reckoned as a red-letter day in the annals of our country. For, on that day in the rooms of the Bengal Landholders' Association under the the presidency of Mr. S. N. Tagore I. C. S. (retired), was inaugurated the National Council of Education with, as its members some of the most distinguished of our leading men, representatives of the landed aristocracy, representatives of learning, representatives of the professions and many representative public men. The second anniversary of the Foundation-day of the Council fell on Wednesday, 11th of March last and it was celebrated in a most brilliant fashion in the premises of the Bengal National College, Calcutta, which was established by and is under the direct and immediate control of the Council. On that day were gathered in the premises a brilliant array of distingiushed guests and a fairly large number of the members of the Council headed by Sir Gooroodas Banerjee, KT., M.A, D L. PH.D. (Cal.). Srijut Brojendra Kishore Ray Chowdhuri —Zemindar of Gouripore, Mymensingh—whose princely endowment of landed properties yielding an annual income of Rs. 20,000 in favour of the Council gave the greatest impetus to the cause of National Education was there to grace the gathering. The Thakore Saheb of Kharwa (Rajputana), Maharaj-Kumar Risheekesh Law, Kumar Profulla Chandra Tagore, Srijukta Jagat Kishore Acharya Chowdhuri of Mymensingh, Pandit Gopinath, Kumar Sarat Kumar Roy, M. A. of Dighapatia, Dr. Prankrishna Acharya, M.A., M.D., Jogendra Chandra Bose, Dr. Arthur Schuster, F. R. S, D. SC. Professor Bruhl of the Sibpur Engineering College, Prefessor Cunningham of the Calcutta Presidency College were among the guests of the evening. A fairly large number of members of the Council were also present including Sir Gooroodas Banerjee, Srijut Brojendra Kishore Roy Choudhuri, Srijut Bipin Chandra Pal who had been released from prison only two days before, Dr. P. K. Ray, D. SC. Srijut Gaganendra Nath Tagore, Mr. A. Chaudhuri, M. A., Bar-at-law, Professor Heramba Chandra Maitra, M.A., Srijut Mati Lal Ghose, Hon'ble Deb Prasad Sarbadhikari, M.A., B.L., Babu Manomohan Bhattacharya, M. A.

and Srijut Hirendra Nath Datta. Intimation of regret for inability to be present on account of previous engagements or of other unavoidable reasons had been received by the Hon. Secretaries from Hon'ble Mr. Justice Asutosh Mukhopadhyay, M.A., D.L., D.SC., Vice-Chancellor of the Calcutta University, Maharaja Sir Prodyot Kumar Tagore, K.T., and Kumar Arun Chandra Singh of Paikpara. The whole College was very tastefully decorated and ablaze with lights. There were quite a variety of entertainments for the guests. On the first floor, there was the College Exhibition of articles, implements and apparatus turned at in the Scientific and Technical Departments—which was visited by Dr. Schuster and Prof. Cunningham—and the Thakoor Saheb of Kharwa. There were also demonstrations in the Physical Science Laboratory of the College. The working of a Rontgen ray apparatus by Srijut Jagadinda Roy, the Professor of Physics of the College attracted a large number of distinguished guests including Dr. Bruhl. With the aid of the apparatus, the bones of the hand could be seen through the muscles and the skin, and the coins in a money-bag throug the opaque and thick leather covering. There was also exhibited the working of an arrangement in wireless telegraphy in the Science Laboratory, by Professor Paranjpaye L. E. E., of the College Technical Department. Srijukta Haran Chandra Chakladar, M.A., another Professor of Science was engaged in giving in another part of the College building a Magic Lantern Exhibition of a series of very interesting, nicely drawn and graphic views of Indian life and landscape, and Indian architectural and other historic monuments; and the whole of the proceedings were enlivened with songs and music; while light refreshments were served to the honourable guests by the College students. The workshop of the Technical Department, very gayly decorated with lights and Chinese lantern lamps and the Athletic Display (organised by Srijut Provash Chandra De, M.A., of the College and also of the local *Atmonnati Samiti*—(an institution for the promotion of physical and moral training of young men)—were the chief centres of attraction in the afternoon. During midday a sumptuous feast was arranged by the Executive Committee of the Council with the special help of Srijut Monomohan Bhattacharya, M.A., a member of the Committee, and the teachers and students partook of a hearty dinner. But what made the dinner specially interesting was the hospitality extended to Srijut Bipin Chandra Pal—who after a prolonged course of gaol-diet was afraid to partake of the dishes to the extent he should otherwise have liked; for as he wittily remarked "a bellyful was a windfall" in gaol. Thus, from morning till night the celebrations of the Commemoration Day of the Council was going on, and the memories of that day would remain a vivid picture in the minds of all—students, teachers, members of the Council, and the guests—until the revolution of the year would bring back in its course the joys and delights of the third Anniversary of the Foundation-day.

Sec. II.—Letter-Exchange

The aim of this scheme is to bring the people of one part of the country nto closer acquaintance with those of another. By means of this exchange of letters they would come to know the aims and aspirations of one another, and feel an interest in them. The students of all parts of the country are specially requested to come forward and make friends by this means with students of other parts. Those desirous of doing so should send n e the following information regarding themselves. 1. Name. 2. Caste and Age. 3. Education (name of college or school and class) 4. The address where letters should go. 5. With a boy of what province or place he would like to exchange letters.

All letters on this subject should be marked "Exchange."

If the introductions once made are not satisfactory, or more are required, then fresh letters should be sent. Subscribers of the magazine should quote their "subscriber number."

How the Movement goes

There are some who laugh at our high aims and aspiratisns, for what, say they, does the Letter Exchange amount to? A mere handful of young men, mostly students, who exchange ideas with one another with nothing to find them together but the desire to bridge the gulf that separates the people of this country!

Yes, but the Letter-Exchange has been steadily and slowly growing, and a time may come when its ramifications, would spread throughout the country. It has earnestness of purpose, determination to succeed, and inspiration to continue its way undaunted and undismayed, believing that faith can remove mountains. What this Letter-Exchange will lead to, time alone will tell. Every thing must have a beginning, and the Letter-Exchange, is still in its infancy, so there is plenty of time and room, for improvement and growth. Those who laugh last, laugh best.

Individual Isolation

Every man has his own individual tastes and opinions, and for the fuller development of these, it is necessary that he should find a congenial atmosphere. Education of all kinds is very restricted in our country, and except in large towns it is very difficult, to meet with and make the acquaintance of a suitable friend. One may be interested in science, photography, social reform, politics, etc., there are a thousand and one such things, and for want of cultivation one would never develop these. This we wish to remove, so that if there be a young man anywhere in this country, who takes an interest in any particular thing, he might have opportunities of acquiring fullest information

regarding it as far as it can be done by the Pen, the Postman and the Press. Individual isolation must cease, and we should make ourselves, part of an organisation for the better carrying out of an idea.

Information Received

A correspondent has very kindly supplied me with some copies of the "Bala Bharat" of Madras for distribution.

I am informed from Madras that great enthusiasm prevailed on the day of our patriot Pal's release. Processions, speeches, feeding the poer etc. took place in their presidency. He also gives an account of the Tinnevelly riots. Among those arrested are Sj. Chidambaram Pillay, B.A., B.L., who has devoted his life in the cause of Swadeshism. He belongs to the Vaishya caste, and is very influential among the Tuticorin men, rich and poor alike. The Swadeshi Steamer company is working very well. The foreign (B. I. S. N.) Company, it is rumoured, is going to withdraw owing to great loss. He suggests that all young men should write short notes on all matters in their locality and send them for rublication.

Another correspondent suggests that the large number of Sadhus, who are in different perts of India, may be utilized as Swadeshi, religious and nationalist preachers. In Southern India, he says, there are sects of wondering people, who go about from one end of the country to the other. One such sect is called, क्षिचेत्राम् another पराटारम्

Some students of the Victoria Hostel, Madras, I am told, made a bonfire of some baskets in a fit of enthusiasm on the day of Bipin Chandra Pal's release. For this they are called upon to explain why they should not be fined and reported, "for making a demonstration against the Government."

The Wanted List.

The following is a list of those who are willing to exchange letters. Students may select suitable correspondents, and inform me that they desire exchange with such persons. In every number of this magazine a list would appear of those who could not be supplied with suitable correspondents.

(76) A Bengali student of Dacca, Matriculation class, aged 19, with a student of Poona.

(82) A B. A. class student of Calcutta with a young up-country student.

(85) A Bengali Intermediate class student of Barisal with a student of Bombay,

(97) A Madrasee student, Intermediate class, aged 20, with a Parsee student of Bombay.

(103) A Matriculation student of Bangalore with a National College student knowing Sanskrit.

(108) A Bengali Intermediate class student of Barisal, aged 19, with a student of Benares or Lahore.

(111) A Bengali B. A. class student of Calcutta, aged 22, with a student of Bombay.

(112) A Bengali B. A. class student of Calcutta with a student of the Punjab.

(115) A student of Mysore, aged 19, with an Arya Samojist Matriculation Class student, D. A. V. College, Lahore.

(116) A Bengali B. A. class student of Calcutta with a student of D. A. V. College.

(118) An up-country Matriculation class student of Gorakhpur, aged 16, with a student of National College.

(120) A B. A. class student of Bombay with a Bengali student of Science.

(126) A Bengali Intermediate class student of Daulatpur, aged 16, with a student of Bombay.

RAM CHANDRA PANDIT,
Member-in-charge, "Letter-Exchange",
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Berar Villages.

Siddhanath Krishnaji Kane gives a full and interesting account of village life in Berar. Berar villages, he says, are usually situated near brooks or rivers whence they can get a natural supply of water, on sloping tracts of ground for facility of drainage, and on what is called *Pandhari* or white soil which retains no moisture. The fields roundabout are usually composed of *Kali* or black soil which can retain a great deal of moisture and is thus best suited to cultivation. The houses are mostly thatched with straw, except those of the village headman or of a well-to-do farmer or shopkeeper who have stone-built houses with tiled roofs, bricks being rarely used. The dwellings are all crowded together with narrow lanes between. Every house has a courtyard, the largest being that of the village headman or Patel. There is also a public building in each village called the *Chawadi* where travellers are lodged and the Patel holds his court. In the heart of the village under the shade of a tree stands the temple of *Maruti* or Hanuman, a portion of which is assigned to Siva and his attendant Nandi. Adjoining the temple is an open space where the boys indulge in various indigenous games and sports. A primary school is now-a-days the mark of a good village. The *Guruji*, who is an important man in the village com-

munity holds his classes both in the morning and evening where he makes a rather free use of his rod.

As to the villagers, the farmers who hold their lands either directly from the Government or from Zemindars, form the majority, and next come the farm labourers who are either in the service of some farmer or work for daily wages. Then come the village artisans, the *Joshi* or priest, and the *Kotwal*, who are paid in kind by the farmers for their services. The village *Sowcar* or money-lender belongs to the *Komaty* or well-to-do class, and charges interest at the rate of 2 p. c. or more per month. The majority of the villagers are Vaishyas by caste and are called Kunabis. Their sub-castes do not intermarry or dine with each other. There are very few Mahomedans.

The *Panchayet* or organisation of village elders headed by the Patel deals with social and religious matters. Caste offenders are required to give feasts to their caste-men and in extreme cases are excommunicated. Decisions of the Panchyet are seldom appealed against. The *Patel* is a recognised official and collects the revenue of the village. He is aided by the Pandya or village accountant.

In Berar there are generally two crops—the *Rabbi* or spring crop which consists of wheat and gram and the *Kharif* or autumn crop which consists of *Bajari*, *Jawari*, *Tooro* (pulse) and cotton, and is the principal crop of the year. The first sowing day is kept as a festival when the farmer worship his tools with flowers and incense. The first seeds are sown at an auspicious moment by a woman whose husband is living. The crops have to be guarded from wild deer and cattle.

Bullocks are used for farm work. Cows and she-buffaloes are kept for milk, butter and ghee. The *Gowlis* or milkmen keep many cows and sell their ghee in the towns. There are some who keep sheep whose wool is woven into rough blankets used by the poorer classes.

Swadeshi is making rapid strides in the Berar villages tnrough the efforts of students and leaders. The *Patel*, the *Pandya*, or the school master indents Swadeshi goods for the villagers and reads out to them on fixed days, extracts from newspapers like the *Keshari* and *Harikishor*.

PART III.

Sec. I—National Education Movement

General Progress of the Movement

The movement continues to spread. Efforts to establish National Schools are manifesting themselves both in Bengal and outside Bengal.

At Chittagong in March last a public meeting was held in connexion with the release of Srijukta Bipinchandra Pal under the presidency of Srijukta Jatramohon Sen, the leader of the Chittagong bar. To commemorate the release a resolution to establish a National School at Chittagong was put to the meeting and was unanimously passed. The sum of Rs.50 was subscribed on the spot and subscription to the extent of Rs.600 was also promised. Srijukta Jatramohon Sen has not only promised to pay a donation of Rs.100 but has also consented to make over a big corrugated iron-roofed building with a large compound for the purposes of the National School.

A National School is likely to be established at Bagnan in the Uluberia sub-division of the Midnapur district. Srijukta Ramchandra Mitra, a bachelor of fifty-five, had nursed this object for sometime past, and now he seems to be in right earnest to give a practical form to his idea.

A secondary National School is proposed to be started at Chintagunta-patam, Masulipatam, by *Sree Vidyanivadini Dheenajana Somraksha Sangha.*

A school for the imparting of secular as well as religious education was founded in 1902 at Tiruvannamalai, South Arcot District, Madras and is called the Victoria Hindu School. The school has its own building worth about Rs.2000, furniture worth Rs.500 and a capital of Rs.6000. The School also receives an aid of Rs.500 per annum from Government. The authorities of this School have however resolved to convert the school into a national institution and abstain from receiving government aid.

The Maharasthra is also being awakened slowly to the necessity of organising National Education. Efforts are now being made to establish there an institution similar to the National Council of Education, Bengal. Messrs. Tilak, Deshmukh, Vaidya and Prof. Vijapurkar, are touring in the Maratha country in order to collect funds towards the foundation of a Central National Institution. Quite a large number of students is now ready to join National Schools and to receive National Education. To meet, however, partially, this urgent and natural demand for National Education two National Schools have already been started, *viz.*, (1) The *Samarth Vidyalaya* at Talegaon, a mufussil town in Poona district and (2) The *Maharashtra Vidyalaya* at Poona. In both these Schools classes have been opened and instruction is being imparted to

a considerable number of students with a view to enable them to appear at the examinations held by the National Council of Bengal.

The National School at Khulna which is one of the latest born of our National Schools is not however lagging behind in progress. The authorities of the school have erected a big "golpatta" house for holding the carpentry class and have appointed a carpenter as its teacher. Arrangements are also being made to open a survey and a blacksmith class very shortly.

The Annual Prize Day Meeting.

A public meeting for the award of medals and certificates to the candidates who passed the last public examinations of the National Council of Education, Bengal, and the distribution of prizes to the meritorious students of the Bengal National College and School was held in the College premises on Thursday, the 9th April, 1908 at 6 P.M. The spacious ground of the College was awned and tastefully decorated.

The gate was mounted with triumphal arch and all the way leading to the meeting which was held on the awned ground was decorated with evergreens and buntings. Dr. Rash Behari Ghose, President of the Council, was in the chair and there was a large and distinguished gathering of gentlemen comprising a large majority of the aristocracy and gentry of the city, notably those who are sympathetic towards or identified with the cause of national education. There were several European ladies belonging to the Theosophical Society. There were two European gentlemen present, one of them being Mr. James, Principal of the Presidency College.

The proceedings commenced with the singing of *Bande Mataram* by some of the teachers and students of the College.

Recitation

Some of the little boys of the lower classes hardly above ten recited some Sankrit slokas composed by one of the Professors of the College in which the blessing of God was invoked for the good of the country. Then came up some of the students of the higher classes to the platform who had taken up the Indian Vernaculars as their special subject. In groups they recited verses in Pali, Marathi and Hindi. Then a little boy recited a Bengali poem, and another student, Manish Chandra Roy, of the 6th year class a piece of Bengali prose, the famous passage from Bankim Chandra's Kamalakanta on *Durgostsab* which was very highly appreciated, and the audience were visibly moved by it. The recitations were followed by Srijut Dwijendra Lal Ray's new popular song *Amar Desh* which was sung in a chorns by some of the teachers and students, for the college strictly observed the principle of self-help in the matter of songs.

The effect of the song was heightened by the preceeding recitations, which prepared the audience for it.

A Statement of Progress

Mr. A. Chaudhuri as one of the Secretaries of the Council, made the following statement of the work done by the Council in obedience to the call from the chair. He said :—"Ladies and gentlemen, I have the honour to lay on the table the report of our work for the last year. It will be in your recollection that we started this Institution only two years ago. I on behalf of the Executive Committee of the Council may be permitted to congratulate ourselves on the work that we have done. Gentlemen, you will see that in two years' time, we have not only succeeded in receiving donations to this Institution to the extent of Rs 36,000, a year. We have also been able to get Rs. 12,000 a year from subscriptions, to maintain infant institutions in different parts of the country. Gentlemen, perhaps it will come to you as some sort of surprise that we have succeeded in getting 20 affiliated institutions in different parts of Bengal, consisting of 4,000 students. The Bengal National College itself was started with a very small number of boys but now it has got 450 boys. I venture to think it is good work ; it is progress upon which Executive Committee will congratulate itself. It is necessary for me to give a few figures in connection with this institution. If you refer to the report you will find that last year we received about Rs. 40,000 as income from our endowed property, Rs. 12,000 in subscriptions and Rs. 17,000 in special donations. We spent about one lakh and thirty-three thousand rupees. We can show to-day that our library is worth Rs. 20,000 and the apparatus and machinery exceed the value of sixty thousand rupees. We have ordered for this year machinery to the value of Rs. 25,000. We expect to spend during this year over a lakh and a quarter. I do not know any institution whether started by public funds or by Government which was founded upon donations so magnificient and so spontaneous. But it is not the work of the few but of the nation. Gentlemen, this is the only word that I can use.

I call upon my young friends to be loyal to this Institution, to be loyal to themselves and above all to be loyal to the country to which they belong.

There is one other matter, to which I shall refer in this connection. It is that teaching is imparted by some of the best teachers that we have got in Bengal. It will be invidious to name them. But I must ask you to thank these gentlemen for their great personal sacrifice in taking in hand the work of this institution. They are the most brilliant students of the Calcutta University and serving on absolutely bare subsistence to carry on this work in the name of God and in the name of the nation. Our thanks are due to them Our thanks are also due to those who have helped us with their contribution. We have received a donation of Rs. 12,000 from Sj. Satish Chandra Mullik.

He wants to spend this sum for the purpose of buying apparatus. We have received another donation of Rs.10, 000 from Mr. M.C. Mullick for the purpose of organising the work so as to be able to attract mony for this College. We have recived an annual donation of Rs. 2,500 from Kumar Arun Chandra Sinha This has inspired us with hope to continue the work which we inaugurated under difficult circumstances two years ago. With your sympathy and co-operation we hope to carry on the work successfully. Gentlemen, this is what I have had to say on behalf of the Executive Committee.

Before sitting Mr. Choudhuri said :—I omitted to mention the donation of Rs. 4,000 from Maharaj Kumar Rishi Kesh Law and brothers and Rs. 2,000 annually from Maharaja of Cossimbazar.

The Opening of the Machine Shops

The President then performed the opening ceremony of the Machine Shops. It was so arranged that the President simply pushed dow a projecting a bar, fixed to a post near his seat, which was some two hundred feet from the engine, and the impulse was at once communicated by a cleaver arrangement of wire to the power which set the machines agoing with a whistling sound.

Distribution of Certificates Medals and Prizes

The President next proceeded to the main business of the meeting. He first distributed the medals and certificates to those successful candidates of the last Seventh and Fifth Standard Examinations, who were personally present there to receive them at the hands of their president. Then he distributed prizes to those students of the Bengal National College and school, who had shown special merit in the various kinds of work expected of them as shown below.

(1) Indian and Western Philosophy (2) History (3) Science (4) Sanskrit, (5) Indian Vernaculars, (6) Physics and Chemistry, (7) Practical work in the Physical and Chemical Laboratories (8) Workshop Practice, (9) Mathematics and (10) Drawing. There were also a few prizes of quite a new kind to stimulate and recognise devotion to the interest of the college in its students and the capacity for assuming responsibility, disinterested work and organisation.

Of the prizes 3 were won by the students of the College Department (corresponding to the B. A. and M. A. classes of the Indian Universities) 18 in the Higher School Department (corresponding to the Intermediate standard), 14 in the Lower School Department and 3 in the Technical Department. There were 14 prizes in Drawing distributed among boys of all classes from the lowest to the highest form. In the Lower Classes 2 prizes were awarded for skill in Card-Board work and 1 for Recitation. The number of prizes in for Physical Exercise was 6. That for "Devotion to the interest of the College" was 7. The total number of prizes was 55 in all, the value of which is estimated at Rs. 400.

The principle adopted in the selection of prize-winners was not the usual one of conforming, to the mechanical but unreliable tests of examinations, but the surer test of the teacher's personal observation of his pupil's progress and the impression left by it in his mind, which ensures steady, systematic and sustained work on the part of students that no examination can discover or secure.

We give below the list of prize-winners :—

Indian and Western Philosophy—Adityanath Moitra (College). *History*—1. Jatindra Krishna Bhaduri (College), 2. Satyananda Roy (7th year). *Sanskrit*—Nandalal Das (7th year). *Indian Vernaculars*—1. Mohini Mohan Das Haldar, 2. Bijoy Kumar Sarkar (7th year) 3. Narendranath Sen Gupta 4. Durgacharan Ghoshal (6th year). *English Composition*—Jatindranath Set (7th year). *Science*—Satis Chandra Banerji (College). *Physics and Chemistry*—1. Harendranath Mukerji, 2. Jatindranath Set, 3. Harshanath Mukerjee (7th year), 4. Durga Sankar Bhattacharya (6th year). *Physics*—Promode Behari Bose (7th year) *Chemistry*—Dhirendra Kumar Sarkar 6th year). *Practical Work in the Chemical Laboratory and Workship*—1. Nabin Chandra Lodh, 2. Ramesh Chandra Ray (7th year), *Mathematics*—Monoranjan Bhattacharya (7th year). *Workshop Practice*—1. Jugal Kisore Dutta (7th year) 2. Jatindra Nath Goswamy 3. Palakdhari Bal, 4. Bijolikumar Dutta (Techincal class). *Drawing*—1. Premananda Das (7th year) 2. Monis Chandra Ray (6th year) 3. Amiya Nath Bhadury (4th year), 4. Birendra Nath Das, 5. Aniruddha Pathak, 6. Satischandra Sen Gupta (2nd year), 7. Birendranath. Batabyal (1st year), 8. Sourindramohan Das Gupta, 9. Mahendra Nath Das (3rd year *Primary*) 10. Dulal Chand Dhar, 11. Suryyakumar Pal (2nd year *Primary*), 12. Jatindranath Bose (1st year *Primary*), 13. Probodh Kumar Ghose, 14. Jatindra Nath Ray (apprentice class). *Card-Board work*—1. Jatindranath Biswas (3rd year *sec.*) 2. Amarendranath Mojumdar (3rd year *Primary*). *Recitation*—Navakrishna Bandopadhyay (3rd year *sec.*) *General Proficiency*—1. Birendra Chandra Sen (5th year) 2. Charuchandra Nandy (4th year) 3. Devendranath Santra, 4. Bhutnath Ghose, 3. Navakrishna Banerjee (3rd year *sec*) 6. Sudhindranath Bose, 7. Bhabataran Ghose, 8. Probhat Chandra Bose (2nd year *sec.*) 9. Hemendrakrishna Banerjee (1st year *sec.*) 10. Birendrakumar Mojundar, 11. Indubhushan Bose 12. Sourindramohan Das Gupta (3rd year *Primary*) 13. Dulal Chand Dhar 14. Navakumar Modak (2nd year *sec.*) *Physical Exercise*—1. Gopallal Seal (3rd year *Primary*) 2. Harendrakrishna Banerjee (1st year *sec.*) (Regular Attendance) 3. Nrityagopal Dutta 4. Narendra Krishna Arhab in Jui-Jutshu 5. Birendranath Batabyel in Lathi Play (1st year *sec.*) 6. Gopi Krishna Datta in Jui-Jutshu (2nd year *sec.*) *Devotion to the interest of the College*—1. Jatindranath Set, 2. Mohinimohan Das Haldar, 3. Nalin Chandra Choudhury 4. Hemendra Kisore Rakshit, 5. Sachindranath Bose, 6. Sris Chandra Banerjee (7th yerar) 7. Amiyanath Bhadury (4th year).

After the distibution of certificates, medals and prizes, the President rose to deliver his address, which though brief was very telling We reproduce the address below.

The Presidential Address

Dr. Ghose next addressed the meeting. He said :—

Ladies and gentlemen and students of the National College, when my friend Babu Hirendra Nath Dutt invited me to preside on this occasion I accepted the invitation with the greatest alacrity and I had the definite assurance that I should not be called upon to make a speech. I am glad to be able to assure you that I am not going to inflict upon you anything like a speech in this grilling weather. I must however observe, as the Secretary has already told you with all modesty, that we have had a promising beginning. But at the same time I am bound to say that like the Government of India we want more money (laugeter). We want money not for a frontier expedition (renewed laughter). We want money for a more peaceful mission. We want money for the development of the Mechanical Engineering Department. We want money for the opening f a department for applied Chemistry for the development of existing Biological department, for opening a department for agriculture, for the better equipment of the Mofussil secondary schools. We want money still for national primary education of the Nama Sudra class and for the poorer classes of our Mahomedan countrymen and fellow-subjects. I would repeat that hope which has already been expressed by the Council in their report that the sacred cause of National Education which they have taken in hand through the munificence of the landed aristocracy of the country and the personal sacrifice of a band of devoted workers will uow enlist the hearty sympathy and receive active support of all sections of the community.

Students of National the College, I have one word to say to you. Try to assimilate the best ideals of the West with the best ideals of the East, (hear, hear)—that rich heritage which has been left to us by our ancestors. Stunents of the National College, try to imitate the example of your *Gurus*, than whom I know of no men or class of men inspired with loftier sense of duty and self-sacrifice. I womld remind pou that discipline is essential to the growth of a vigorous and manly spirit.

The Bengali song "*Sonar Bangla*" of the famous poet Srijukta Rabindra Nath Tagore was then excellently rendered, by a party of students.

The conclusion of the presidential address dropped to a close the business part of the meeting. Then followed the various entertainments, which were arranged to minister to the pleasures of the vast andience that had gathered in the College compound. The entertainments of all kinds were going on simultaneously so as to prevent over crouding at one particular point. In one part of the compound a smart athletic display drew away a large number of

spectators. It comprised lathi-play, dagger-play, rope-climbing, weight-lifting and the very interesting exercise at Jui-Jutsu, in all of which a high level of excellence was reached by the boys. In another part of the compound were exhibited by the projection of magic lantern slides, a series of vivid views of Indian life and landscape and of Indian architectural and historical monuments, which many of the spectators pronounced to be quite new of their kind. In the groundfloors of the College, where the physical laboratory is located, the lecturer in Physics was busy showing a growing group of visitors the miracles of the Rontgen Ray Apparatus, which made the unseen bone visible through its outer covering of skin and muscles and the wonders of the wireless telegraphy. On the first floor the central hall was converted into a nice little Biological Musium, in which spectators could see the parts of a tiger's body preserved in glass jars, skeletons of some birds and animals, microscopes giving a highly magnified view of a plague germ, of blood and fitted with various sorts of slides as well as botanical and physiological specimens while from the ceiling hanged pictorial representations of the types of the world's fanna.

The meeting separated at 9-30 P. M.

The following list which is not at all exhaustive gives some of the many distinguished gentlemen, who attended the Second Annual Prize-Day Meeting of the Bengal National College.

Sir Gooroodas Banerjee, Kt., M.A., D.L., Ph. D., Hon'ble Dr. Rash Behari Ghose, M.A., D.L., C.I.E., Mr. A Choudhury, M.A. (Cantab), Bar-at-law, Mr. B. Chakrabutty, M.A., Bar-at-law, Mr. H. Lahiri, Bar-at-law, Mr. A. Rasul, M.A., B.C.L., Bar-at-law, Mr. J. N Ray, Bar-at-law, Mr. P. K. Sen, M.A., (Cantab) LL.B., Bar-at-law, Mr. J. N. Dutt, Bar-at-law, Mr. J. C. Dutt, M.A., B.L., Solicitor, High Court, Babu Hirendra Nath Dutta, M.A., B.L., P.R.S., Solicitor, High Court, Hon. Babu Devaprosad Sarbadhikary, M.A., B.L., Solicitor, High Court, Babu Jnanendra Narayan Dutt, B.L., Solicitor, High Court, Babu Nripendra Narayan Dutt, B.A., Solicitor, High Court, Babu Bijoy Chandra Dutt, B.A., Solicitor, High Court, Babu Siva Prosonna Bhattacharyya, M.A., B.L., Vakil, High Court, Babu Lalit Mohan Ghose, M.A., B.L., Vakil, High Court, Babu Brojendra Kissore Ray Choudhury, Zemindar, Gouripur, Bengal, Raja Subodh Chandra Mullik, Zemindar, Calcutta, Babu Charu Chandra Mullik, Zemindar, Calcutta, Babu Satis Chandra Mullik, Zemindar, Calcutta, Mr. M. C. Mullik, Bar-at-law, Rai Yatindra Nath Choudhury, M.A., B.L., Zemindar, Taki, Bengal, Babu Behari Charan Pal, Chief Inspector, High Court, Babu Bhuban Mohan Banerjee, M.A., Inspector, High Court, Babu Motilal Ghose, Editor, A. B. Patrika, Babus Bipin Chandra Pal, Hemendra Prosad Ghosh, B.A., and Shyam Sundar Chnkravartty of the *Bande Mataram* staff, Babu Aurobindo Ghose, B.A (Cantab), Babu Paramananda Bharati, Editor, The "Light of India," lately returned from U. S. A., Dr. Indu Madhab Mullik, M.A., M.D., Calcutta, Dr. Ramesh Chandra Ray, L.M.S., Dr. Girindra Nath Mukerjee, M.B., Kumar Profulla Kumar Tagore, Guardian of the late Babu Kali Krishna Tagore, Babu Rabindra Nath Tagore, Bengal's Great Poet, Babu Jogindra

Nath Basu, B A., the renowned authour of the life of the late Michæl Madhu Sudan Dutt, Babu Govinda Chandra Ray, M.A., B.L., Vakil, High Court, Dr. Haridhon Dutt, Dr. Suresh Prosad Sarvadhikary, B.A., M.D., Dr. P. Bruhl, M.I.E.E., M.I.C.E., Ph. D., Professor, Sibpur Engineering College, Mr. H. R. James, M.A., Principal, Presidency College, Calcutta, Mr. Winness, Commissioner, Calcutta Corporation, Babu Jyotish Chandra Samajpati of the *Sahitya* staff, Babu Indranath Banerjee, M.A., B L., Pleader, Burdwan, Kaviraj Bijoyratan Sen, Prof. Kalikrishna Bhattacharyya of the Metropolitan Institution, Calcutta, Dr. Sarat K. Mullik, M.D., Calcutta, Babu Pannalal De, M.A., B.L., Solicitor, High Court, Babu Jogendranath Mitra, M.A., Babu Ramendra Sundar Trivedi, M.A, Principal, Ripon College, Babu Gobinda Lal Dutt, Zemindar Calcutta, Babu Jyoti Bhushan Bhadury, M.A., P.R.S., Professor, Patna College, Babu Chandra Bhusan Bhaduri, B.A., Senior Demonstrator, Chemical Laboratory, Presidency College, Pandit Dinanath, Mahamohopadhyay Kaviraj Dwarika Nath Sen Calcutta, Kaviraj Jogendra Nath Sen, M.A., Calcutta, Babu Charu Chandra Bose, Pali Scholar, Pandit Sakharam Gonesh Deuskar, Bhikshu Purnanenda, Pali Scholar, Babu Golap Chandra Sastri, M.A., B.L, Vakil, High Court, Mr. V. K. Paranjpe, L.E.E., (Bombay), Mr. B. B. Ranade, L M E., (Bombay), Babu Priya Nath Sen, M.A., D.L., Vakil, High Court, Babu Hemendra Nath Sen, B.L., Vakil, High Court, Babu Janaki Nath Roy, Zemindar, Bhagyakul, Bengal, Babu Raj Chandra Chander, M.A., B.L., Solicitor, High Court, Babu Baikuntha Nath Das, M.A., B.L., Vakil High Court, Babu Promotho Nath Sen, M.A., B.L., Vakil, High Court, Mr. C. Venkataraman, M.A., Enrolled Office, Paper Currency Department, Babu Bepin Bihari Ghosh, M.A., B.L., Vakil, High Court, Babu Surendra Nath Tagore, Zemindar, Calcutta, Babu Dhirendra Kanta Ray Choudhary, Zemindar, Rungpur, Dr. Chandra Sekhar Kali, Calcutta, Dr. Hem Chandra Sen, M.D, Calcutta, Babu Kali Prosonna Banerjee, B A., Head Master, Government Training School, Calcutta, Babu Hem Chandra Das Gupta, M.A, Demonstrator, Presidency College, Babu Nripendra Nath Banerjee, M.A., Professor, Presidency College, Dr. Charu Chandra Sanyal, M.B., Calcutta, Babu Mohini Mohan Chakravarty, M.A., B L, Vakil, High Court, Babu Profuila Chandra Mitter, M.A., Professor, Bengal Technical Institute, Babu Upendra Chandra Ray, B L., Vakil, High Court, Babu Khudiram Bose, Principal, Central Cellege, Calcutta, Babu Promotho Nath Banerjee, M.A., Professor, City College, Calcutta, Babu Hem Chandra Sarkar, M.A. Professor, Patna College, Babu Jadav Chandra Chakravarty, Late Judge, Coochbehar, Mr. B. K. Lahiri, Bar-at-law, Mr. J. Choudhury, M.A., Bar-at-law, Editor, *Weekly Notes*, Calcutta, Pandit Panchanan Banerjee, B.A., Babu Beharilal Sarkar, Editor, *Bangabasi*, Babu Biharilal Roy, B A., Editor, *Jagaran*, Babu Satis Chandra Chatterji, M.A., Professor, B. M. Institution, Barisal, Bengal, Pandit Amulya Charan Vidyabhushan, Babu Surendra Narayan Mitra, Professor, Ripon College, Babu Hurry Charan Guha, Banian, Mercantile Bank, Calcutta, Babu Profulla Chandra Ghosh, M.A., Deputy Magistrate, Howrah, Pandit Ramavatar Sarma, M.A, P.R S, University Lecturer, Babu Amulyadhan Addy, Commissioner, Calcutta Corporation, Babu Syamacharan Ganguly, M.A., Fellow, Calcutta University, Late Principal, Utterpara College, Bengal, Babu Sarat Kumar Ghosh Mullik, Zemindar, Moorshidabad, Bengal, Babu Kritanta Kumar Bose, M.A., B.L, Vakil, High Court, Babu Kishori Lal Sarkar M.A., B L., Vakil, High Court, Dr. K. Mukerjee, Prefessor, National Medical College, Calcutta, Babu Jamini Kumar Roy Chodhury, Zemindar Tangail,

Bengal, Babu Dinanath Biswas, Pleader, Pubna, Bengal, Babu Surendra Chandra Laha, son of Maharaj Kumar Krishna Laha, Babu Nagendranath Mitter, B.L., Vakil, High Court, Babu Naresh Chandra Sen Gupta, M.A., B L., Vakil, High Court.

Besides these there were present four American ladies, four Maratha gentlemen, four Madrasee gentlemen and almost all member of the instructive staff of the Bengal National College.

Sec. II.

Letter Exchange

A Further List

The following is a list of those who are willing to exchange letters. Students may select suitable correspondents and inform me that they desire exchange with such persons.

(71) An F. A. student of Calcutta with students of D. A. V. College, Lahore and Fergusson College, Poona.

(76) A. Matriculation student of Dacca with a student of Poona.

(77) A B. A. Student of National College with a student of D. A.-V. College.

(82) A B. A. Student of Calcutta with (1) a School Student under 16 (2) B. A., B. L. or F. A. up-country student.

(84) A Matriculation student of Calcutta with a student of Lahore or Rajputana.

(85) An F. A. Student of Barisal with Students of Bombay and Madras.

(87) An F. A. Student of Bombay with a Punjabee Student.

(90) An M. A. Student of Bombay with a Student of National College Studying Chemistry, if possible.

(94) An F. A. Student of Poona with students of (1) Presidency College Calcutta (2) D. A. V. College (3) C. H. College.

(96) A Madrasi B. A. Student with a D. A. V. College Student.

(97) An F. A. Student of Mysore with a Parsee Student of Bombay.

(100) A B. A. Student of Bombay with a Punjabee Student.

(103) A Matriculation student of Mysore with a National College Student.

(108) An F. A. Student of Barisal with an F. A. or Entrance up-country Student

(111) A B. A. Student of Calcutta with a Bombay Student.

(112) A B. A. Student of Calcutta with a Punjabee Student.

(115) A Student of Mysore with an Arya Samajist Matriculation Student of D. A. V. College.

(116) A B. A. Student of National College with a D. A. V. College Student.

(117) An F. A. Student of Gwalior with Students of Punjab, Bombay and Madras.

(118) A Matriculation Student of Gorakhpur with a National College Student.

(120) A B. A. Student of Bombay with a Student of Science.

(126) An F. A. Student of Mysore with (1) a National College Student, (2) a Punjabee Student.

(128) A Student of Calcutta with Nationalist Students of Bombay, Madras or Punjab.

(130 and 132) Matriculation Students of Broach with Students of Madras and Lahore respectively.

(135) An F. A. Student of Gorakhpur with a Student of Madras or Travan core.

(136) An F. A. Student of Bankura with a Punjabee Student.

(140) An F. A. Matriculation studhnt of Bankura with a Punjabi student.

(141 to 143, 146) Matriculation Students of Madras with Students of Victoria Technical School of Bombay, National College, D. A. V. College, and National College respectively.

(144 and 145) F. A. Students of Madras with C. H. College and National College Students.

(147) Matriculation Student of Madras with Students of Bombay and National College.

(148) An F. A. Student of Madras with Students of (1) Fergusson College, (2) Bombay Presidency College, (3) Victoria Technical Institute, Bombay.

(149) A Student of Bangalore with a Bengali Student of Calcutta.

(152) A B. A. Student of Ahmedabad with a Bengali Student. Technical or Industrial preferred.

RAMCHANDRA PANDIT,
Member-in-charge, Letter Exchange,
54, Shumbhu Nath Pandit Street, Calcutta.

A Visit to the Sacred City of Benares

I

Few cities in India can boast of a long and continuous existence with the same undiminished importance as does this ancient and holy city of the Hindus. Kasi is the chief of the seven great cities of ancient India, the others being Jagannath (Puri), Ayodhya, Kanchi, Dwarika and others. Standing on the sacred banks of the Ganges this antique city is regarded by the orthodox Hindus as the holiest of their holy places of pilgrimage. The *linga* of the God Siva, of the Hindu triad, worshiped here under the august name of Kashi Visveswar, one of the four *Jyotir lingas* worshipped by the Saivitis. There is not an orthodox Hindu, who has either not visited this city or has not an ardent wish to do so.

Benares is on the E. I. Ry., and the travellers from Bombay and Calcutta, have to change at the Moghul Serai Juction whence a branch line leads to Kasi and thence straight on to Ayodhya. The station being somewhat distant from the city, there are *tongas* and carriages on attendance at the station. There are two *Dharmasalas* for the pilgrims, one is near the railway station and the other belonging to a Marwari inside the city and near the Siva temple and the river ghat. The streets are clean and broad outside the inner city of the temple circle, but inside they are very narrow, hardly admitting of more than 5 men abreast in some places. They are paved with stone slabs and are destitute of sunshine owing to their narrowness and the height of the buildings. Moreover the streets are crowded and not so neat and clean as we may expect them to be.

Before we visit the Siva temple let us first turn to the river ghat to perform ablution and *Shradha*. The Pandas or the *Gors* form a regular nuisance at the station and on the road with their untiring but irksome queries as to our caste, place of residence &c. till we find our family *gor*. Once the question is settled the gors are of great service to the stranger pilgrims as they show them every thing, help them in performing the different ceremonies and procure for them good accommodation. Very often the *gors* are covetous but at times we find noble souls among them, that look more to the comforts of the pilgrims than to their own profit. With our gor or his servant we go to the river ghat called the Mani Karnika, built, as they say, by Akrura the Jadav devotee and uncle of Sree Krishna during his temporary self-exile from Dwarika. On the ghat there are the seats of the different *Pandas*. Then we are led to the *Kunda* called the *Chakra Kunda*, dug, as they say, by Vishnu with his own disc (*Chakra*). Bathing here after due ceremony we are made to perform the *Sradha* if we desire to do so on the river ghat and then we go with a guide to visit the God Kasi Visweswar. But before we reach the central shrine we have to visit a number of other minor temples of Sivalingas. The bigotry of Aurangazeb had not spared the holy city of the Hindus and consequently when he attacked the city, the Brahman worshippers had to conceal the Siva-linga in an adjoining well. The temple was demolished and on its site and with the very materials a mosque was built by the same bigot. After his departure the linga was taken out from the well and a new temple was built by its side by the Brahmins. The mosque to-day stands as a testimony of the bigot's intolerance but is now not used at all.

The well in which the linga was concealed is called *Jnana Kup* "well of knowledge" and is still to be seen by the side of the mosque. From this place we proceed further to the place called Siva's Court where a number of Sivalingas are kept. Thence we are led to another place, where we are shown a Sivalinga which they regard as Guru of Kasi Visweswara. There

is also another Sivalinga held to be the prime minister of the Visweswara. Then we are brought to the presence of the Lord of Kasi, the Kasi Visweswra, a small linga in a silver Basin, worshipped with all reverence and zeal by the pious Brahmins. The huge heap of flowers and *bilwapatra (Bel leaves)* on the Sivalinga almost conceals it out of view. The rush of pilgrims and visitors is very great here and to take the *naman* (touch the linga) is next to impossible Thence along a paved path, beset with rupees, we are led to the treasurer of the Lord of Kasi called *Kuver*; here we find a deep well, wherein there is a linga. A light is shown us which is thrown inside the well and thus makes the linga visible. Just here we find the antique Rarvat, which, as they say, was used to cut the zealous devotees in two on their offering a small tax for the purpose. The belief leading to this self immolotion was that those who were suffering in this world, when they underwent this ordeal of death were free from all future pain and were to be most happy in the life to come. The Rarvat is now-a-days locked up with a chain. It will not be amiss here to warn the reader, to be on his guard, if he visits this place or any other place of pilgrimage, against the wiles and tricks of the Brahmins and other worshippers for they make it a point to squeeze as much money as they possibly can from the ignorant and credulous pilgrims.

Another temple of importance is that of Kal Bhairab or the Captain General of the forces of the Lord of Kasi. This temple is inside the inner circle but away from the main temple. Here the pilgrims are given black threads of protection and have to receive a slight and gentle slash of a bunch of peacock feathers. The temple is surrounded by a roofed varandah occupied by the Brahmins and other resident sadhus. Though it would look impious, on my part, I cannot but say that these wholy places form fruitful merseries of idleness, ignorance, cunning and hyprocricy, constitute for India the hot house of beggary and mendicancy.

Another temple of note is that of Durga or Parati the consort of Siva, this is some four miles from the city. There is a small tank connected with the temple and the temple itself is infested with a number of red-mouthed monkeys Here also there is a roofed verandah surrounding the main temple. There are life like drawing, of tigers, lions on the outer walls near the entrance gate. Before we visit the river ghats other than the Mani Karnika, noticed above, we shall visit other noted places. It must be said here that the city of Benares is noted for its brass and other metal works of rich carving and exquisite design as also for its reach and charming embroidery and silkwork of very fine fabric.

H. H. MANIAR.

PART III.

Sec. I. NATIONAL EDUCATION MOVEMENT

General Progress of the Movement Outside Bengal

The United Provinces are slowly being awakened to the necessity of National Education. The first National School is going to be started at Allahabad and is to be called the Ajodhyanath National High School after the name of that great public man of the Province, the late Pandit Ajodhya Nath, whose memory will thus be perpetuated in a worthy and fitting manner. Srijukta A. P. Ghazipoori is the Honorary Secretary of the Provincial Committee that has been formed to take steps for the establishment of the National School. The Committee has published a scheme which gives what will be the chief features of the School. Six classes will at present be opened, and the scheme of studies to be adopted will be that of the Bengal National Council of Education to which this school will be affiliated and necessary modifications will be introduced into the curriculum according to the needs and tastes of the Province as far as the literary subjects are concerned. The technical subjects that will be taught in the school will be Toy-making, Carpentry, Tailoring, Weaving and Cap-making. The total proximate expenses of the school have been estimate at Rs. 300 per month and the income from fees which will be as low as possible is estimated at Rs. 50 per month. The Committee have already received voluntary subscriptions to the School Fund and are hopeful of raising the required amount by the day the school is opened.

At the last Bombay Provincial Conference held at Dhulia the Resolution on National Education was unanimously passed.

General Progress of the Movement in Bengal

New National Schools have been recently established in different parts of Bengal, *e.g.* Chittagong, Kaligram (Dt. Malda), Jadupur (Malda), Dharampur (Malda), Aabiganj (Sylhet), Frambagh (Hugli) and Sanihati (Dacca). A fuller account of them is given below. A detailed history of the growth of the National School at Jalpaiguri (North Bengal) also given below, will also show how National Institutions are being maintained and worked. It is hardly necessary to say that a Technical Department is attached to each National School under the National Council of Education. Expert blacksmiths and carpenters are in many schools appointed to teach the boys, and in some places prominence is given to the teaching of local industries to the learners.

Chittagong—A public meeting was held under the presidentship of Srijut Jatra Mohan Sen, leader of the local District Bar and lately member of the Bengal Legistative Council; and it was decided to open a National Institution to impart education on national lines. In the two following days after the meeting, Rs. 1200 was received in cash for this purpose while Rs. 600 had been previous collected. The School was started on March 9, 1908. Srijut Jatra Mohan has made over to the School a big building and a plot of land about 3 or 4 bighas for free use for 5 years.

Kaligram—Kaligram is a village in the district of Malda and 40 miles from the district town, Malda. At present the Kaligram National School teaches up to the 3rd year class of the Secondary Stage and it is to be raised to a Fifth standard School in the course of a year. There are already about 200 boys. The local subscription and *Mushtibhiksha* is Rs. 150. The school has a pucca building and library.

Dharampur—At Dharampur (District Malda) some 6 miles from the district town was established an altogether new National School. It teaches up to the 2nd year of the Secondary Stage. There have been already enrolled about 150 boys.

Jadupur—A Secondary 2nd year School has been started at Jadupur, another village in the same district, at a distance of 14 miles from Malda. It has on its rolls 70 boys.

Habiganj—It is a subdivisional town in the district of Sylhet. Here was established a National School through the efforts of the local leaders. There is an H. E. School in the town under the Calcutta University. The Secretary of the Habiganj National School is Sj. Kedarnath Dev, B.A., Pleader.

Arambagh—A National School has been started at Arambagh in the district of Hugli. It teaches up to the 3rd year of the Secondary Stage. It has a good building worth Rs. 5,000. This school is supported principally by the traders of the place. So it is now evident that people belonging to all classes are gradually understanding the importance of National Education. There is no other school within 15 miles of this place.

Sanihati—Another National School was started about one year ago at Sanihati, a village in Vikrampur in the Dacca district. Formerly it used to teach only the lower classes, but it is now a fifth standard School. Two Seventh Standard passed students from the Bengal National College, one of the Literary Department who took History and Economics as his special subjects for study, and the other of the Scientific Department, who took Biology, Physics and Chemistry as special subjects for study have joined this Institution as teachers. As Biology (Zoology and Botany) is taught from the lowest classes according to the Syllabus prescribed by the National Council of Education, a great gain to this Institution. The Sanihati School has on its rolls new teachers would be 200 boys about.

Besides, these efforts are being made in different places to establish National Schools. At a public meeting held at Uttarpara (Howrah) the following Resolution was passed—"That this meeting of the inhabitants of Uttarpara is convinced of the importance and necessity of founding a technical and primary institution on national lines and under the guidance of the National Council of Education." Efforts are also being made at Chetla (24 Parganas), at Rampurhat (Dt. Beerbhum) to promote the cause of National Education.

Jalpaiguri National Institution

A Pathshala under the name of "Jalpaiguri Balya Vidyalaya," on strict national lines and under national control, was started on the 1st March 1907 by some youngmen of the town. One of these young men, Sj. Praphulla Chandra Sen Gupta and one J. Sanyal took upon themselves the entire responsibility of educating the boys without remuneration, and devoted themselves heart and soul to the task.

Two months after Sj. Satis Chandra Mukerjee, M. A. B. L., and Sj. Radha Kumud Mukerjee, P. R. S. of the Bengal National College, visited the infant institution and induced the public to raise it up to the 5th Standard of the National Council of Education, with a Technical Department attached to it.

Just at this time Sj. Pratap Chandra Sen Gupta, B. A., and Atul Krishna Ray of Rangpur volunteered their services for this institution.

On the 2nd May, the school was raised up to the 4th Standard Class though it is the intention to teach up to the complete secondary course. The reason of the apparent deficiency is that no student admitted to the 5th year class can be properly taught the complete scientific and technical course of the fifth standard unless he had a previous training in the same. It had therefore been decided to admit boys to the lower forms so that they might in proper time go up for the 5th Standard examination.

The school was started with only 7 boys. On the 31st December last there were 65 boys on the rolls. Since then the number of boys has been steadily increasing.

A small laboratory fitted out at a cost of more than three hundred rupees, with appliances carefully selected to be necessary and useful has been established to help in the teaching of the scientific course. And for the technical course a master carpenter has been engaged who is training the students in his craft. All necessary tools for the carpentry class, as also appliances for a smithy, have been obtained at a total cost of about five hundred rupees. But the smithy could not be opened for want of a qualified teacher, though the management is doing its best to secure one. The school is also teaching surveying.

A small but useful library has been established and English and Bengali books numbering about 250 have been placed on the shelf. It cost over 200 rupees.

The School Committee as well as the well-wishers of the Institution have been making every possible effort to raise funds for its support. Monthly subscriptions have been promised and are being collected. An anna fund has been established to which suitors in the law courts voluntarily contribute. "Mushtibhiksha" is gathered from house-holders and contribution made at marriages, Sradhas and other ceremonies. Donation is being collected from rich persons.

In the general department, there are eight teachers—2 graduates, 3 under-graduates, 2 Pandits and one Drawing master. In the Technical Department there is a Superintendent who besides superintending the workshop and every thing concerning this department gives lessons in surveying.

There is a regularly constituted Executive Committee of 21 members, nominated by a General Committee composed of all sections of people who are taking an active interest in the welfare of the school. The Executive Committee consists of one President, two Vice-Presidents, one Treasurer, one Secretary, 3 Joint Secretaries, and 14 other members.

Physical exercise has been made compulsory for the students. The teacher namely Sj. Damoder Pramanik and Sj. Makhan Lal Bhaumik take much interest in the affair. The boys assemble every afternoon in the school ground. Under the guidance and control of the teachers they regularly perform all those exercises which go to make the body agile, stout and strong. Among the exercises the following are worth mentioning:—Parallel-Bars, Tug-of-war, High jump, Long Jump, Ditch-clearing with the help of bamboo sticks, Boxing, Ha-do-do play, etc., etc.

Srijut Sasi Kumar Neogi, M.A., B.L., has undertaken to teach the Hindu boys the principles of the Hindu religion.

There is a debating club attached to the school. It meets every Saturday after school hours.

Social gathering—The students and teachers of the Jalpaiguri National School celebrated the *Saraswati Puja* with great pomp. It was an occassion for the practice of self-help and promotion of a feeling of unity and brotherhood among teachers and students who managed everything including the cooking and distribution of meals etc. etc.

The *Mandap* and the gates were most beautifully decorated. In the afternoon of the *Puja*-day there was vast gathering of gentlemen in the School ground. The students treated them to various performances, such as *wrestling, race, drill, tug of-war etc.* Then a meeting was called in which Srijut Tarani Prasad Ray, B.L., presided. Persons of all ranks, castes and creeds were present at the meeting, which was opened with a *National Song*. Then the

boys recited many selected poems and dialogues. The audience was highly pleased. Srijut Bireswar Ganguli, delivered a speech quite in keeping with the spirit of the occasion and kept the audience almost spell-bound. He was followed by many gentlemen who held forth ideals of self-sacrificing duty before the boys. Last of all the President rose amidst shouts of *Bande Mataram* The sincerity and pathos of his speech, greatly moved the audience. He specially appealed to the young hearts to serve there Motherland faithfully. The next morning, the students called a large number of beggars by beat of drums and distributed alms to them.

Opinions of Distinguished European Professors

It is not only that our countrymen have understood the valuable work which is being done by the National Council of Education and have formed a good opinion of it, but also some of the greatest Anglo-Indian educationists have appreciated the work of the Council. Mr. W. H. R. James M. A.(Oxon), Principal of the Calcutta Presidency College, in the course of a lecture, delivered on June 11, 1908 at the East India Association London made the following remarks by way of appreciation of the National Education movement in Bengal.

"The other was the gathering at the prize-giving at the National Council of Education—so great a multitude, so unanimous, so dignified, so enthusiastic! This is an organisation, which is wholly the creation of the educated Bengalees and it shows an earnestness of purpose and a zeal for education in the best sense which merits praise and sympathy." He also adds, "What impresses me is the latent power and capacity for self discipline, action and order."

Similarly, Rev. C. F. Andrews, M. A. Professor of the Delhi College, Punjab, in an article very recently published in the *Modern Review* of Calcutta has expressed himself in favour of the National Education movement. We give an extract from his article.

"The National Education Movement undertaken with such vigour in Bengal is itself a clear indication of the turning of the tide. * * * Young India asks for the bread of sympathetic *national* teaching and it is given the stone of cold unsympathetic neglect." He also says—"If instruction is to be carried on with the sympathy and *rapport* with the pupil which modern educational theories require; if India's great and distinctive contribution to the world of thought is not to be stifled in its new birth; if the budding hopes of a great Indian future are not ruthlessly to be crushed, then reform must be undertaken on what may be called 'national lines.' And he thus concludes the article—"The future of Indian education cannot possibly be dealt with adequately without considering the bearing and important movement of National Education to which I have already referred. No one

who loves India can fail to wish such an experiment every success on lines of true indigenous development."

Honour to the Lecturer in Physics, Bengal National College

Sj. Jagadindu Ray, a Lecturer in Physics, of the Bengal National College has been elected a member of the *Societe Francaise de Physique* at their sitting of the 15th May last. Some time ago the professor had submitted for the acceptance of the above Society of Physical Science a learned mathematical paper in print, with a number of diagrams and illustrations, with, on "Rche Compléta d' un Phénoméneque se produit en deleors de l' angle limite" (A Complete investigation of a phenomenon taking place beyond the critical angle.) It was placed before the Society by Mon. H. Abraham, the general Secretary at a session held on the 19th June, 1908, and will be ready for discussion at a subsequent meeting. The essay in question presents, as it were, a microscopic view of the state of things obtaining at the surface of separation of the two media during the passage of light from the one to the other and specially in the rarer medium in the immediate neighbourhood of the refracting surface in the case of total reflection. The Execution Committee of the National Council of Education conveyed their congratulations to the lecturer in Physics on his being elected a member of an academy of scientists in France.

Grants-in-aid to the Affiliated National Schools of the Mufussil

The Sub-Committee which was appointed to fix the amounts of grant-in-aid to be allotted by the National Council to its affiliated institutions duly submitted its report to the executive Committee which has finally adopted it.

The Council having sanctioned Rs. 12000 for this purpose for the current year the Committee suggested that Rs. 1000 shold be set apart to be applied in making grants-in-aid for the promotion of education in Primary and Intermediate National Schools and that the following annual grants-in-aid be sactioned for the current year to the institutions affiliated to the National Council to be paid by quarterly instalment in a *direction that the same be applied by the grantees towards the equipment of the Scientfic and Techincal Departments* provided that should any of them find it indispensable to apply such grant to other purposes, they shall do so only after obtaining the previous sanction of the Executive Committee.

Names of the National Schools	*Amount of grants-in-aid per annum.*
Decca	Rs. 720
Dinajpur	„ 600
Comilla	„ 600

Names of the National Schools.	*Amount of grants-in-aid per annum.*
Chandpur	„ 600
Magura	„ 300
Pabua	„ 660
Jalpaiguri	„ 600
Giridih	„ 300
Kamargram	„ 300
Santipur	„ 300
Rangpur	„ 720
Kishoregunge	„ 600
Khulna	„ 600
Majpara	„ 300
Jessore	„ 600
Noakhali	„ 600
Rajshahi	„ 600
Sylhet	„ 600
Maldah	„ 500

The balance was also recommended to be spent as grant-in-aid.

The Principle of the Grant-in-aid

It will appear from the above Report that grants in aid for the present year will be made serve a *specific* purpose expressly mentioned viz. *the development of the scientific and Technical department which are the vital parts of a National School*, and not, as in the previous year, for the general purposes of the National Schools including the meeting of their current expenses. This departure of principle will, it is understood ensure among others, the following advantages :—

(1) It will help in enabling the National School to carry out the Scheme of Studies of the Council in respect of Technical and Scientfic training which most of our Schools an unable to do for want of funds for capital expenditure. The Council will also rest assured that by devoting its grant on a particular department of study it would help in building up that departmemt in the course of a few years.

(2) It will help in bringing the different school under one uniform system

(3) It will help in explaining to the general public the practical usefulness of the national system of education at the present day.

(4) It will help in realising to a considerable extent one of the main objects of inspection. Besides the above advantages accruing from this new principle on which the grants-in-aid will be made there are other substantial grounds suggesting it. It has often been found that many of the National Schools in the mufussil generally postpone the starting of the

Technical and Scientific side of teaching to a convenient period with the result that the local public could ha rdly distinguish a newly started National School from other local schools as having any separate character peculiar to itself ; and in many cases would consider them to be institutions of an inferior boys rejected of the other schools are generally admitted. This attitude on the part of parent and guardians necessarily retards the growth of a National School and the number of boys on the rolls takes a long time increas ing except under the stimulus of political excitement. Tht introduction of of Scientfic and Technical training from the very start, would, it is expected, ensure the steady growth and consequently, the stability of a Nation School by enlisting the sympathy and active support of the parents and guardians of students. Further, the grant of a substantial aid to newly started National Schools affiliated to the Council is specially necessary if affiliation to the Council is to carry weight and and command a value with the general public.

SECTION II.

LETTER EXCHANCE

Important Notice

I have to inform my friends, correspondents, and the general public that the Letter-Exchange Section was abolished in May 1908. I, therefore, take this carlist opportunity of informing my correspondents and the public of the fact.

Ram Chandra Pundit.

PART III

Section I: NATIONAL EDUCATION MOVEMENT

OUR PUBLIC EXAMINATIONS

Introductory

The last public examinations of the National Council of Education for the year 1908 are just over. This is the third time that the Council has been holding these examinations, the first examination having been held in July 1906. The examinations at present consist of the Fifth Standard and the Seventh Standard examinations in Arts and Sciences, corresponding roughly to the Matriculation and Intermediate standards respectively of the Indian official Universities; and also special examinations in Technical subjects. In the first two years the courses for the Fifth and Seventh Standard examinations differed very little from those of the corresponding official University examinations, because in those two years the candidates for these new examinations consisted of students who all came from the outside and had received their education under the existing system of University education in schools and colleges affiliated to the official Universities. But with the present year, the year 1908, the Council takes a further step forward. This year's examination was conducted according to the syllabus prescribed by the National Council of Education. Students receiving their education in institutions affiliated to the central body, the National Council of Education, and according to the new method adopted by the Council were sent up for examination; and the number of external candidates was consequently much less than those of the previous two years. In the first year we had no affiliated institutions. Only a few national schools had at that time been established in different places in East Bengal. In the second year some of the Fifth Standard candidates appeared from these newly established national schools, although they were not yet affiliated to the Council. But in the third year (1908), we have affiliated institutions in different parts of Bengal; and also schools in Bengal and also outside Bengal, that will be sooner or later affiliated to the National Council of Education. Almost all our examinees, this year, are our internal students. The National Council of Education is not only an examining body like the Indian Universities. It is also a teaching body. It started its model institution, the Bengal National College and School in the metropolis of Calcutta in August 1906. In the same year, students after passing the 5th Standard examination joined this institu-

tion. They received their education for full two years according to the scheme of studies of the National Council and were sent up for the 7th Standard examination this year (1908). Students, who had passed the 7th Standard examination in 1906, had joined the different classes in Arts and Sciences in the College Course.

Courses of Study and Examination

SEVENTH STANDARD

During the two years' study at the Bengal National College, the 5th Standard-passed student had full liberty to choose his course, Literary or Scientific, according to his bent of mind and special capacity for either of these two courses. And even within his selected course, he was allowed further choice between certain special groups of subjects.

In the literary course there are three such sub-groups, namely, *i* History and Economics, Indian History and Indian Economics being the subjects for special attention, *ii* Ethics and Psychology (both Eastern and Western systems), *iii* Pali and any two of the three Indian Vernaculars, Bengali, Hindi and Marathi, with the limitation that no student could include his mother tongue among the subjects chosen from this group.

In the scientific course there are at present two such sub-groups *i* Mathematics, Drawing, Workshop-practice, Mechanics and Steam-Engine, *ii*. Zoology, Botany and Physiology. Besides these special groups the student is examined in the Literary course in *a* one of the three Oriental Classics, Sanskrit, Arabic and Persian *b* Essay-writing in English on one or more subjects of the particular group of subjects, which he has selected for special study; and *c*. Essay writing in the candidate's Vernacular on one or more of the similar subjects. In the Scientific course a student is examined in the following subjects besides his subjects for special study already mentioned. He is examined in *a* Physics and Chemistry, *b* Essay-writing in English on one or more of the subjects from his particular scientific group, which has been selected by him for special study, and also *c*. Essay-Writing in the candidates Vernacular on one or more of the similar subjects as in *b*.

As regards the question-papers they are all unique in character. As specimens we give here two separate essay papers in English in the Literary and the Scientific courses.

LITERARY COURSE

Write an Essay in English on any one of the following subjects —

1. The conquests of Raghu (a detailed description of his march with ancient and corresponding modern geographical names should be given).

2. Amir Khusroo's writings on (*Hamd*) "Praise of God" and (*Mayrai*) "Ascension of the Prophet Muhammad."
3. Citizenship and character—to be specially illustrated by references to England and India.
4. Contribution of Rome and Greece to civilisation.
5. Free-trade in relation to Finance and Foreign Trade.
6. Controversy between the doctrines of Free-will and Determinism.
7. Nominalism, Conceptualism and Realism.
8. Theory of vision.
9. Association as a factor in the development of human-mind.
10. Difference between Morality and Religion.
11. The Jataka stories.
12. Ahalya Bai Holkarin.
13. Character of Harish Chandra as depicted in Satya Harish Chandra Nâtaka.

SCIENTIFIC COURSE.

Write an Essay in your own vernacular on one and only one of the following subjects:—

1. DIFFERENCE BETWEEN A SOLID AND A LIQUID:—General properties of a solid and a liquid—illustrations—nature of elasticity—elasticity of volume and of shape—elasticity of a solid and of a liquid—ability of a liquid to flow as a consequence of absence of elasticity and shape—pressure of a liquid—characteristic of liquid pressure—transmissibility of pressure—level of a liquid surface at rest—level in branched tubes—loss of weight of solids immersed in water—Archimedes' Law—conditions of floating—application of the law in measurement of specific gravities—hypotheses and speculations as regards the cause of liquid pressure.

2 MEASUREMENT OF A PHYSICAL QUANTITY—meaning of measurement—adoption of a standard unit necessary—measurement of Physical quantities only approximate—how to carry on the approximation to any desired degree of accuracy—unit of length—the British Standard—the Scientific Standard—unit of area and volume as derived from the unit of length—Measurement of area—area of a rectangle expressible as so many units of area—measurement of area of a traingle and a quadrilateral figure—approximate measurement of area of irregular geometrical figures—Simpson's Rule—methods of measuring land areas current in your province—units of length employed for measuring large and small distances—uncertainty of a standard unit of measurement—local units—meaning of *bigha* as a unit of area—sub-

division of a bigha into *cottahs, chitlaks and gandas*—meaning of the rule that

a bigha x a bigha = a bigha and
a bigha x a cottah = a cottah.

3. Candidates should attempt (*a*) and (*b*) with either (*c*) or (*d*).

(*a*) Give a general account of the successive stages of theoretical study and practical work in Chemistry through which you have been enabled to arrive at your present knowledge of the subject; alse of the difficultses of understanding the subject in those different stages.

(*b*) If you were required to go over the same ground again how would you proceed so as to be able to get over these difficulties?

(*c*) Describe in detail any experiment you have made in crystallisation or distillation.

(*d*) Describe applications of the principles of crystallisation and distillation in manufacturing processes.

4. Describe how the energy of the Steam-Engine is transmitted to the different machines of a factory, proportionately to the power required in each of the machines.
5. Action of the kidney.
6. The Nervous system.
7. Fishes.
8. The methods of collecting, preserving and identifyinn an unknown plant.

FIFTH STANDARD

With regard to the Fifth Standard Examination the Council has not yet been able to make any striking change, although according to the Scheme of study adopted by the National Council of Education, Physics, Chemistry, Biology, Sanitary Science and Workshop Practice are taught in the 5th standard class, there has not as yet been any examination in those subjects. The Fifth Standard examinee is still limited to the same four subjects as in the first two years; *viz.*, 1. an Oriental Classical Language, Sanskrit or Arabic or Persian, 2. The student's Vernacular 3. English, 4. Mathematics 5. History and Geography. But in the near future examinations in Physics, Chemistry and all other scientific subjects, will be introduced.

COLLEGE COURSE: PROFICIENCY AND HIGH PROFICIENCY

Properly speaking, we have no examination equivalent to the B. A. or B. Sc.; but what we have provided for, may be called a much higher examination than M. A. or M. Sc. That is what is called the Proficiency Examination after the student's completion of a four years' course after the 7th standard

examination, which as we have seen, differs very materially from the corresponding Intermediate Examination of the Calcutta and other Universities. The scheme of the Proficiency Examination differs greatly from the highest examination of Indian official Universities. So external students are quite unfit to appear at that Examination Students who after passing the 7th Standard Examination in the year 1906 joined the Bengal National College for completing the four years' course in only one particular subject in the Proficiency class, are now in the 3rd year. It is for this reason that the Council cannot hold the Proficiency Examination at present. This Examination will be held in 1910 or 1911. A successful candidate in the Proficiency Examination will be entitled a *Proficient* in his department or subject.

After passing the Proficiency Examination students may carry on higher study and research-work under competent guidance for a period of two years as research scholars, some of whom may be elected to the Fellowship to be instituted by the Council. Study for this further period should be of a thorough and comprehensive nature and confined to some one special branch of the subject selected by the student for the proficiency examination and a diploma of *High Proficiency* in the special subject selected will be granted to the student after testing his qualification by thesis and research work or by examination as well

Special Feature of The Examinations

According to the Syllabus of the National Council of Education a student has not to study too many subjects at a time. In the college course (Proficiency and High Proficiency classes,) he has to study only one special subject, selected by the student himself according to his natural tendencies and capacities. In the higher secondary course (the 7th standard) he can take the Scientific or the Literary course and from amongst the subjects included in his respective course he can select any particular group of subjects for which he feels the greatest liking. Up to the 5th Standard, of course, he gets a general knowledge of all subjects both Literary and Scientific side by side The students are not unnecessarily burdened by being compelled to write their answers in English, a foreign tongue in which it is very difficult for an Indian student to express his thoughts in a way that should characterise an answer-paper. In the examinations held by the National Council of Education, the candidate is allowed to write his answers in his own mother langauge, except in case of the langauge papers, such as English, Hindi etc; and even there it is allowed in the primary stages of instruction. As to History, Geography, Economics, Philosophy, Physics and Chemistry the student is allowed to give his answers in his vernacular. He can also use any character such as that of Bengali, Devanagari, Gujarati and the others; and the Pali paper can also be written in the Roman character As the student's knowledge cannot be tested by written examination alone, there are also provisions for practical and oral tests in the 7th Standard Exami-

nation. Practical Examinations on Physics and Chemistry are held in the college Laboratories. Workshop-Practice can only be tested practically. In the Literary course the candidates are orally examined in the Languages, History, Economics and branches of Philosophy. There are also written papers in these subjects. There is every effort made to test the examinee's real and practical knowledge and cramming is never encouraged.

This Year's Examinations

The Examinations commenced on the 15th of June this year and lasted for 8 days. There were centres of examinations in seven different places, namely Calcutta, Dacca, Rangpur Comilla, Sylhet, Amraoti and Poona. Calcutta was the only centre for the 7th Standard Examination. Rungpur and Dacca were the centres for the Technical Examinations. These are special Examinations held by the Council for boys reading in the *Amin* and Overseer classes attached to the Rungpur and Mymensingh National Schools. In the Seventh Standard Examination 19 students passed in the Literary course, of which 8 were in the first division, 9 in the second division, and 2 in the third division. In the Scientific course 47 students passed, of which 19 were in the first division, 19 in the second division, and 8 in the third division. In the Fifth Standard Examination 46 students passed, 15 being in the first division, 15 in the second division, and 16 in the third division. Ten students were successful in the Primary Technical Examination, 3 being in the first division, 6 in the second division and 1 in the third division. In the Secondary Technical Examination 2 were passed in the second division and one in the third division. Of these students only 4 were external students in the Seventh Standard Examination, 2 being in the Literary course and 2 in the Scientific course. In the Fifth Standard Examination 17 external students passed, of which 7 came from the *Maharashtra Vidyalaya* of Poona and 3 from the *Vidyavaigitha* of Amraoti in Berar. These two are National Institutions but are not yet affiliated to the National Council of Education.

Paper-Setters and Examiners.

Note i In the following list the letter **S** stands for *paper setter* and the letter **E** stands for *paper examiner*.

Note ii Those whose names are marked with an asterisk (*) are also Degree Examiners of the Calcutta University; those whose names are marked with a double asterisk (**) are Intermediate or Matriculation Examiners of the Calcutta University.

SEVENTH STANDARD EXAMINATION :—

LITERARY COURSE. *Sanskrit Text and Grammar*—Gopal Chandra Sastri, M.A., B.L. (S. Written), Member of Syndicate, Calcutta University. Chandra Kanta Nyayalankar, (E. Written and Oral). *Translation and Composition*—Kunjalal Nag, (S—Written). Tarakumar Kaviratna, (E—Written and Oral). *Persian*—Muhammad Yusuf Khan Bahadur, B.L., (S—Written). Muhammad Latif, (S & E—Written and Oral). *History*—M. N. Bose, B.A. (Cantab), Bar-at-Law (S & E—Written and Oral). *Principles of Economics*—B. C. Chatterjee, Bar-at-Law (S & E—Written.) R. N. Roy Bar-at-Law (E. Oral). *Indian Economics*—N. N. Gupta, M.A. (Oxon); B.C.L., Bar-at-Law (S. & E.—written and Oral). *Ethics (Indian and Western)*—Golap Chandra Sastri, M.A., B.L. (S. & E.—Written) Member of the Syndicate, Calcutta University. Mohini Mohan Chatterjee, M.A., B.L. (E.—Oral), *Psychology (Indian)*—Priyanath Sen,* M.A., D.L., P.R.S. (S. & E.—Written and Oral). *Psychology (Western)*—P. K. Sen,** M.A. (Cantab) Bar-at-Law (S & E.—Written and Oral). *Pali*—Mahamahopadhyaya Satis Chandra Vidyabhushan,** M.A., M.R.A.S., P.H.D., (S & E.—Written). Bhikshu Gunalankara, (E.—Written and Oral.)

Hindi—Umapatidatta Pandeya, B A (S.—Written) Baburao Paradkar (E.—Written and Oral). *Marathi*—Sakharam Ganesh Deooskar, (S & E.—Written and Oral) *Essay*—Golap Chandra Sastri, M A, B.L. (S. & E.) B. C. Chatterjee, Bar-at-Law (S & E.) Priyanath Sen, M.A, D L, P R S. (S. & E.) Mahamahopadhyaya Satis Chandra Vidyabhusan, M A., M.R.A.S. (S & E.) Sakharam Ganesh Deooskar, (S & E.) Muhammad Latif, (S. & E.)

SCIENTIFIC COURSE :—

Physics—Ramendrasundar Trivedi,* M.A, P.R.S (S.—Written) Principal, Ripon College, Jnan Chandra Ghose,* * M A (E.—Written and Practical). *Chemistry*—P. C. Ray,* D. Sc, Ph D. (S. Written). Jyotibhusan Bhaduri,* M.A, P R.S (E.—Written and Practical) *Mathematics* A Chaudhuri, M A Bar-at-Law, (S) Gaurisankar De,* M A., B.L. (S)—Written. Haran Chandra Chakladar, M.A, (E.)—Written. *Drawing* Gagan Chandra Biswas, B C E., (S. & E.) Ranadakanta Gupta, (S & E). *Mechanics and Steam-Engine and Workshop Practice*—Gagan Chandra Biswas, B.C.E. (S. & E). *Zoology*—S B. Mitra,* M B., B. Sc. (Lond.)—(S. & E.)—Written and Practical *Botany*—Hemchandra Sen,* M.D (S & E)—Written Indumadhab Mullick,* M A, M.D. (E.)—Practical *Physiology*—Indumadhab Mullick, M A, M D. (S & E) Written and Practical *Essay*—Ramendrasundar Trivedi,* M.A, P.R.S. (S) P C Ray,* D Sc, Ph D. (S & E) Jyotibhusan Bhaduri,* M.A, P.R.S. (S.) S B. Mitra,* M.B, B. Sc. (Lond)—(S) Hemchandra Sen,* M D (S) Indumadhab Mullick, M A., M D (S) J K. Das Gupta, B Sc., in Mechanical Engineering, (Glasgow)—(S. & E) Bipin Bihary Chakravarty, L M S. (E.)

Fifth Standard Examination

Sanskrit—Golap Chandra Sastri,* M A., B L., Member of the Syndicate, Cal. University Kunjalal Nag, M.A, *Persian and Urdu*—Muhammad Yusuf Khan Bahadur, B L. Latif.* *Bengali* Dinesh Chandra Sen,* B A *English*—Rashbehary Ghose M A, D L C I E Satis Chandra Mukerji, M A, B L *Mathematics*—Gooroo Das Banerjee Kt M A., D L., Ph D. Gaurisankar De, M.A, B L. *History* A Rasul, M.A., I C L., Bar-at-Law, Radhakumud Mukerjee, M A, P.R.S *Geography*—Satis Chandra Mukerjee M A. B.L Kshirode Prasad Vidyabinode, M A

Special Technical Examination

Mathematics Gooroo Das Banerjee, Kt, M A, D.L., Ph D Ramendra Sundar Trivedi, M.A., P.R S *Drawing and Surveying* Gagan Chandra Biswas, B C.E. Haripada Ghosal, B C E Manindra Nath Banerjee. *Engineer and Estimating*—Netaigovinda Chowdhury, F.C.E. Haripada Ghosal B C.E. Manindra Nath Banerjee *Workshop Practice*—Gagan Chandra Biswas, B C.E

Section II : STUDENTS' COLUMN

A VISIT TO THE SACRED CITY OF BENARES

II

Kasi has side by side with the religious very great educational importance also Long since, this city has been held to be the best seat of learning and students from distant parts of India came here to be initiated into the study of Hindu philosophy and Sanskrit literature. Even to this day Benares is the most important centre of Sanskrit learning in all India There are a number of learned teachers and earnest scholars in this city devoted to Sanskrit liteature and philosophy. It is very pleasant to every true Hindu to visit the Central Hindu College founded by Mrs. Annie Besant. Like the seclud-

ed Ashramas of the ancient Rishis, the college is far away from the bustle of the city and occupies a vast area. The residency buildings just annexed to the college form a fine two-storied square, enclosing a beautiful minature garden. The Hon. Superintendent occupies a small room on the ground floor next to the entrace gate of the residency. The kitchen and the bath-room are well fitted and the caste distinctions as to food, etc. and the local distinctions as to customs are observed here with great scrupulousness. The boarders have a small library and a debating club and exhibit a commendable sense of national fraternity. They are also very kind and hospitable and I cannot but thank sincerely the two students who with great kindness showed me the residency rooms and led me through the college and the school buildings. From the residency there is a small entrance door opening into the open grounds round the college. The college is a fine two-storied building with elevated platform used as the Gymnasium. There is a small temple for Saraswati just in front of the college but there was no image in it when I saw it in December last. I was told that the image would be placed in it at the next annual gathering of the college. Just behind the college there is a wide lawn for outdoor games and the High School stands on this lawn. There is a central hall in the school for the opening prayers which are offered every day. In this hall there is a raised platform for the presiding preacher and the walls are decorated with photos and portraits of the leading founders of the college and the school. The Maharaja of Benares and Mrs. Annie Besant occupy prominent places. I visited the college and the school during the recess, and had not time enough to revisit the premises as I left the city the same evening after a short stay of some 12 hours. Altogether owing to lack of time I could not go to the Girl School which is hard by the college nor to the theosophical lodge which is also near by.

The Maharaja of Benares lives in a magnificent palace on the other side of the Ganges some 7 or 8 miles from the city. The river can be crossed by means of ugly rafts which can be hired near the ghat and a pleasant sailing for some 15 minutes lands us at the foot of the palace. There is a small room on the river side called the Vyasasram and a little away on the same side there is a small temple of Siba. A narrow passage leads us to the broad square one side of which is occupied by the closely guarded zenana and royal halls. On two other sides is the royal court of the Maharaja which is just opposite the Zenana. There are law courts and other offices for the civil officers. The whole is surrounded by a stone wall with bastions at intervals. While returning from the palace we have a fine pleasant evening trip up the river, when we have a charming view of the various ghats on that bank of the river on which stands the city of Benares. We pass first by the Asighat, where there is a small temple dedicated to the Narsingha incarnation of Vishnu. After Ashighat we pass by Dasaswamedh Ghat, Hanuman Ghat and many others. Many kings and nobles have built ghats and temples on this bank of the river while their palaces intervene between the different ghats. The whole presents a connected chain of buildings and temples. The city water-works offices are also on this side of the river. The ghats are, many of them, in a dilapidated condition. Hard by the Manikarnica ghat, mentioned above as the place where ablution and threadare performed, there is a burning ghat to cremate the dead. As I had to leave the city by the 8 P.M. train for Gaya, I could not sail further on and had consequently to break my river trip at this ghat.

Here it must be said in conclusion that the charges for the tongas are very moderate and you can employ one tonga for some 6 hours for one rupee only. But the hackney coaches charge much more than the tongas.

H. H. MANIAR.

PART III

Section I: NATIONAL EDUCATION MOVEMENT

REMARKS OF DISTINGUISHED EXAMINERS:

Dr. P. C. Ray, D. Sc., Ph. D. and Mr. J. K. Das Gupta B. Sc. (Engineering) Glasgow

THAT some of the students of the Bengal National College submitted excellent papers at the last public examination will appear from the remarks of distinguished examiners. We give below only those of Dr. P C. Ray and Mr. J. K. Das Gupta. It will be remembered that the essay question papers were not of the ordinary kind. In the July number will be found two of our essay papers to be answered in English one by the Literary course candidates and the other by the Scientific Course Candidats: Essay papers to be answered in the Vervacular were also of the same nature as the eassy papers to be answered in English. There is no separate Examination either in English or in the Vernacular as in case of the Official Indian Universities; but the essay paners, one to be answered in English and the other in the candidate's Vernacular ought to be a suffieicnt test of the progress made by the students. And further, it is not to be forgotten that the Essays are on special and not general subjects (Vide page 90), which would put to a specialist the capacities of a candidate to express himself in the vernacular on such subjects. With these prefactory remarks we introduce the following remarks made by Mr. J. K. Das Gupta B. Sc. (Engineering) Glasgow University, who was appointed to examine the Essay Answer papers in Physics and Mechanical Engineering: and by Dr. P. C. Ray, D. Sc., Ph. D., the illustrious Indian Professor of the Calcutta Presidency College, who was appomted to examine the essay papers in Chemisty of Candidates appearing in the 7th Standard Examination of the Council.

Mr. Das Gupta writes:--In English essay only three answered the 6th Question, 19 answered the 1st Question. Certainly there are a good many points in which improvement are possible specially precision and illustration with the help of line diagrams both being quite essential in Scientific writing. But I am glad to fiind that there are a good many students who have done fairly well and have clearly shown their aptitude for waiting out Scientific subjects. I have been hightly pleased with the answers to Question 6th, when I am aware of the difficulties which the students must feel in describing mechanical things. Certainly they have gone higher than I expected

It is highly creditable to the Students as well to the Institution. Only I wish that a good many moves might be interested in mechanical things.

(Sd.) J. K. Das Gupta
29-6-08

He again writes on the Vernacular Essay papers:—In the essay in vernacular one answered the 2nd question, three the 4th Q. and 23 the 1st Q. There are some students who found it rather hard to give exact Bengali equivalents, though they conld explain the things. A good many of the stndents seem not to grasp the importance of precision in scientific writing. Only a few seem to have been rather handicapped by want of cultivation of their mother tongue, though clearly they knew what they were writing about But there are a good many who quite surprised me by this lucid exposition in the clearer and best style. Some of them can safely be expected to turn out good Bengali writers inasmuch as they have done so well in this Examination of the 7th Standard. Among these few is one who took up the mechanical Question and he did well both in doing justice to the subject and in being able to find out proper equivalents of the Technical terms. On the whole the vernacular essays have greatly delighted me and I think I shall highly congratualate the Students as well as the Institution for the highly successful nature of their writing.

(Sd.) J. K. Das Gupta
29-6-08

Dr. P C Roy wrote the following letter to the Secretaries of the National Council of Education,

9/11 Circular Road
July 13, 1908

Dear Sirs,

I enclose the marks for the 7th Standard exam, Sc. Course (A & B) I shall like to single out the names of Premananda Das (Vernacular) who has given a remarkably good paper and of Abani Kumar Bose (English) who also acquitted himself creditably.

Yours truly,
(Sd.) P. C. Ray

To

The Hon. Secretaries,
National Council of Education.

AWARD OF STIPENDS, SCHOLARSHIPS & FREE STUDENTSHIPS

The new Sessions of the Bengal National College and School (Collegiate and Intermediate Sections) commenced on the 15th August. Students are being admitted into the 1st year class of the Proficiency or College Courses (corresponding to the Degree courses) in various subjects and also the 6th

Standard Course (corresponding to the 1st-year class, Intermediate Course of the Univesities). A number of scholarships and stipends tenable for 2 years will be awarded to qualified students in straitened circumstances taking admission in the 6th Standatd and College Courses in the present Session.

Holders of Scholarships tenable in College not under the National Council will, at the discretion of the Council, be awarded stipends equal in amount to their scholarships, and will be known as transferred Scholars.

Candidates for stipends and free-studenships should apply at once to the Superintendent, Bengal National College with certificates about their previous antecedents, moral character, general health, present circumstances and intellectual attainment. The application should also be accompanied, in every case, by the written permission of the father or, if the father is not living, of a responsible guardian of the appalicant. Applications for free-studentships and stipends will be received up to the 15th September 1938 and the awards will be made soon after the date, students who shall have taken admission before the studentships are awarded will be entitled to get a refund of fees paid by them.

Secretary,
Bengal National College and School,
166 Bowbazar Street, Calcutta

MANUFACTURING COURSES OF STUDY IN THE BENGAL NATIONAL COLLEGE.

(For Students who have passed the Seventh Standard (Intermediate) Examination of the National Council of Education

I

COLLEGE MECHANICAL ENGINEERING COURSE (FOUR YEARS)

A. Mechanical Engineering:—

(*a*) Manufacturing and repairing of machines and tools &c. with drawing and designing——as principal subject

(*b*) Manufacturing and repairing of Scientific apparatus in Physics including Elctrical appliances, with drawing and designing——as subsidiary subject*

B. or Vice-Versa

Note i. Only those students who have passed the 7th Standard Examination in the Secondary Scientific Course 2 (*a*) of the Scheme of studies prescribed by the National Council of Education will be eligible for admission to the College Mechanical Enginnering Course and those who have not gone through the Secondary Technical Course shall have to complete that Course in the first two years of their College Course.

The Secondary Scientific Course 2 (*a*) aforesaid, includes Mathematics, Drawing, Workshop Practice, Physics and Chemistry (both with laboratory work). The Secondary Technical Course includes a special course of instruction in Machine Drawing, Mechanics, Steam-Engines, Boilers and Prime Movers, Hand and Machine tools, Pattern-making, Brass-moulding, Smithy, Turning and Fitting.

Note ii. Those who take up (*b*) as their principal subject shall be required to go through such higher portions of Mathematics and theoretical and practical Physics as may be necessary.

II

COLLEGE APPLIED CHEMISTRY COURSE (FOUR YEARS)

First Stage

(*a*) Full Course of Chemistry inorganic and organic (theoretical and experimental) including analysis, qualitative and quantitative

(*b*) Manufacturing processes including the manufactnre of substances of industrial importance—oxygen, chlorine, bleaching powder, hydrochloric, nitric and sulphuric acids, phosphorus, soda, soda products, pearl-ash, alkalis, plaster of Paris, quick lime, pencils, inks, matches, alloys and solders

(*c*) Mechanical Engineering so far as it is necessary for chemical works

Scond Stage

(*a*) General principles of Agricultural, Commercial and Manufacturing Chemistry with demonstration

(*b*) Select methods of Analysis

(1) Qualitative and quantitative analysis of soils and manures

(2) Do. of food articles, natural waters and ordinary animal products

(3) Qualitative and quantitative analysis of minerals, (especially coal and iron), fuel, gas, oil, fats

(4) Qualitative and quantitativd analysis of textile fabrics, sizing materials, bleaching stuffs, dye-stuffs

(*c*) Manufacturing Processes :—

(1) Bleaching and dyeing (2) soap and candle (3) manure (4) lac, indigo, ink, (5) paints, polishes, varnishes (6) Electroplating

Note. Only those students who have passed the 7th Standard Examination in either Secondary Scientific 2 (*a*) or 2 (*b*) of the Scheme of studies prescribed by the National Council of Education, Bengal will be eligible for admission to the College Applied Chemistry Course. The Secondary Scientific Course 2 (*b*) aforesaid includes Botany and Physiology (with laboratory works).

COLLEGE CHEMISTRY PHARMACEUTICAL COURSE (FOUR YEARS)

(1) MEDICINE :—

No general Scheme of medical study has been framed but the study of the following preliminary subjects is prescribed for the Proficiency Examination in Scientific Pharmacy and as a preparation for the study of Medicine :—

(a) Chemistry :—

Primary Stage :

(1) General—(inorganic and organic)—theoretical and experimental, anslysis—qualitative and quantitative

Secondary Stage :

(1) Physiological,—optional except for those who intend to study medicine

(2) Pharmaceutical

(b) Botany :—

(I) General

(II) Pharmaceutical

(c) Materia Medica (Indian and European)

Optional except for those who intend to study medicine:
(d) Zoology (including Proto-Zoology)
(e) Anatomy (comparative and human) with dissection
(f) Physiology

Note. Only those students who have passed the 7th Standard Examination in Secondary Scientific 2(b) of the scheme of studies prescribed by the National Council of Education, Bengal, are eligible to the College Chemistry (Pharmaceutical) Course.

NATIONAL EDUCATION AND ANGLO-INDIAN PRESS

ONE of the best proofs of the growing success of National Education in Bengal is that those who do not see eye to eye with us on all questions affecting the interests of the Country miss no opportunity of referring to the work of the National Council of Education. Quite recently the holding of an Exhibition of articles turned out by the Bengal National College and School was made an occasion by all the leading Anglo-Indian papers of Bengal for elaborate editorial comments which were mostly of a favourable nature. And the other day the Bengal Government's appeal for private liberality coming forward to help the official system of education which is suffering from a lack of fund elicited the following remarks from the leading Anglo-Indian Evening Paper,—the *Empire* of Calcutta.

A

"It unfortunately happens that just at the moment the people who take sufficient interest in the subject to help with money are for the most part disinclined to have anything to do with Government educational institutions,

We have a National Educational body which is working hard on parallel lines, and this attracts the pecuniary support which would otherwise fall to the Government teaching bodies. There is, we fear, little prospect of this movement combining with the Government's Educational work, because its promoters maintain that an official Educational body has disadvantages from a national point of view which are not compensated for by its admitted superiority as a teaching institution. This attitude is the direct outcome of Lord Curzon's policy of "officialising" the Universities, and whether it be the correct view or not, the fact that it is held so strongly by those Bengalis, who are keenest on the subject of Education is undoubtedly a matter for regret. It seems rather strange that this competition shouldn't have stimulated the Government into making larger allotments for Education purposes. If that had been the case the split might have been of great indirect benefit But the resolution declares that the Government can't afford to spend much more, and that if private donations are not forth coming in greater profusion the work of Education in Bengal will be very much hampered. Time alone can show whether the "National" movement in Education is justified or not. Should the outcome of the reformed university teaching be such men as K. C. Banurji, and Asutosh Mookerjee it will prove to have been unnecessary. In that event there will be no excuse for the cleavage which at present exists between the official and the national systems, and some mothod of reconciling them to their mutual advantage will doubtless be discovered. But in the meantime they undoubtedly clash, and the Government's appeal to private liberality will fall to a very large extent upon deaf ears."

B

The same paper has the following remarks to make on the Annual Report of the Council for the year 1907 :—

"The Bengal National College contains less than 350 students at present and is largely dependent for its fund upon the munificence of about a dozen gentlemen but it has already done a certain amount of solid work, notably in the direction of technical education. It is too early as yet to compare the general result of its efforts with those of corresponding Government institutions but it may be said without hesitation that it represents an earnest and resolute attempt at self-help in the direction of a national system of higher education, and that, whether it succeeds or fails, it is a bold challenge to those who deny the capacity of Bengalis to organise an adequate educational scheme."

C

The same paper in its issue of 31st August, 1908, has the following:—

"Mr. J. G. Cumming B.A., I.C.S.'s remaks on the Bengal National College, in the Report on Technical and Industrial Education in Bengal

published in the Calcutta Gazette of 26th August, 1908, to which we made some reference recently are interesting. "This institution (Mr. Cumming writes), like the Bengal Technical Institute, was founded in a spirit of independence, and if that spirit will train up youths to aspire, not to seek dignified and somewhat leisurely careers, but to become capable foremen and masters in the indigenous industrial activity which may yet come in this province, the institution will serve a useful purpose."

Then, the same paper goes on to say:—

"As to the manner in which the College is discharging its responsibilities towards those whom it instructs, we have the evidence of Professor Brühl, of Sibpur, on the last exhibition of articles turned out by the Technical Department of the College. The articles, says Mr. Brühl, were not only of solid construction, but they "showed in general that finish which is proper to all first-class work," and some of the models indicated the exercise of great care and patience. That is the sort of thing we want in Bengal."

OUR VISITORS (DURING 1907)

One of the proofs of the widespread interest in National Education is the number and variety of visitors to the Bengal National College at Calcutta. The visitors have belonged to the various parts of the country and have included men of all possible classes. Members of the landed aristocracy, of the legal and medical professions, of the mercantile community, educationists, journalists, professors of both Government and private colleges, and high Government officials have all been visitors to the institution in order to satisfy themselves as to the distinctive features of the national system of education which justify it and separate it from the official system. As accounts of the more important of these visits cannot fail to be interesting, we hope to place them before our readers from time to time, from which they will also be able to have a view of an actual work as it has struck outsiders.

Mr. Madgarkar I. C. S., District Judge, Bombay Presidency—He paid several visits to the institution in the begining of the year 1907. He was present in an informal conference held in the rooms of the college to discuss various matters connected with its work. He went through the Scheme of Studies adopted by the National Council with care and attention, specially the syllabus for History. He seemed to like very much the method of teaching History adopted by the College which is introduced to the Lower School forms by means of story-telling and biographies, thus seeking to create in young learners the warmth of a personal interest in the subject. Mr. Madgarkar also inquired about the way discipline was maintained, and *esprit de corps* developed.

Sir Gooroodass Banerji, Kt., M. A., D. L., Ph. D.—He has been all along taking the deepest interest in the work of the National Council of Education

ever since its foundation. He is a member of its Executive Committee, one of the subscribers to its funds and one of the Directors of Studies. Though he has to be busy looking after the general interests and policy of the Council, he still occasionally pays visits to the college to see for himself its actual working. Towards the middle of the year 1907 he visited the college and examined the lower forms of the School in almost all the subjects of the curriculum. On a later day he attended a meeting of the teachers of the National College to discuss the principles and methods of teaching and read before the meeting a short but comprehensive essay in Bengali on Education, in which he dwelt on the various points connected with education in general and natioual education in particular. The essay has since been printed in the form of a pamphlet, and copies of it have been distributed free to all the teachers of the Bengal National College in Calcutta and to the Head Masters of the National Schools in Muffusil.

Nirmal Halder Esqr., D. T. S., Punjab, of Cooper's Hill Engineering College England—He also paid a visit to the institution towards the middle of the year 1907. He took a great interest in the Technical Department of the College of which only a beginning was made then. He seemed to be very pleased with the rapid progress made by the institution in a very short time and was very favourably impressed by the skill shown in pattern-making.

A. C. Chatterjee, B.A. (Cantab.), I. C. S. (United Provinces)—He paid a visit to our institution in connection with his special work he was deputed to perform by the Government, about the industrial improvement of the United Provinces. He went round the College with the Superintendent, who explained to him in detail the Scheme of Studies and the Special features which distinguished the national system of education from the prevailing official systems. He seemed fully to approve of the plan of regarding Manual, Tehnical and Scientific training as an intregal part of modern and sound liberal culture and making that practical training compulsory for all boys before they were ready for Specialization.

Sj. Jadunath Sarkar. M. A., P. R. S., Professor, Patna College—He was also one of the visitors and carefully went through the Scheme of Studies adopted by the Council for the higher Collegiate or Proficiency course, specially in History and was greatly impressed with its high standard, which he said he hardly expected in an institution independent of the University. He regretted he did not visit the institution earlier and not at all the stages of its development.

Mr. Keir Hardie, M.P.—The great Labour Leader of England visited our Institution in September, 1907. He was received at the College by Sir Gooroodass Banerji, Kt., and the Superintendent. With them as also with some of the professors, who were intrduced to him by Sir Gooroodas, he

went round the College. Sir Gooroodass explained to him in the course of his conversation the aims and methods of teaching adopted by the College and referred to the devotion and self-sacrifice of the men who were helping to build it up. Whereupon Mr. Keir Hardie remarked that after all self-sacrifice was the only road to greatness and even real happiness which does not depend upon solid material wealth. When he was told of the princely gift of Srijukta Brajendra Kishore Rai Choudhury to the amount of £ 40,000, he remarked that it was a very happy and healthy sign of the times that Indian liberality, which proverbially flowed towards the furtherance of religion and endowed shrines and monasteries, was now forthcoming for the endowment of living temples of Learning on which money was as well spent as on other objects. Mr. Hardie was then treated to a sumptuous course of refreshments in a genuinely Swadeshi style consisting mainly of all Indian fruits that were then available of which the guest partook with relish.

The refreshment over, he sat down with Sir Gooroodas Banerji to a private conversation which lasted more than half-an-hour. He was then shown some of the things that were turned out by the College in its Technical Department, and two garden-knives were presented to him by an infant student which he accepted with great pleasure. He then bade farewell amid loud shouts of "Bande Mataram", which he returned with a bow.

Section II : STUDENTS' COLUMN

A VISIT TO SIVAGI'S FORT OF SINHAGAD.

It was on a winter night that we, a happy band of young men, left our College for Sinhagad, a Lion's Fort indeed, with unbounding enthusiasm and extreme eagerness to feed our eyes on the once glorious and even to this day majestic scene. We Started at about 12 P.M. hoping to reach the fort which is twelve miles south-west of Poona (15 miles from our College), at about 7 in the morning. But before we had hardly covered three miles we lost our way and wandered in a thick shady road round the city for an hour. However a farmer in the field with his natural and usual courtesy guided us to the proper road and we could not but heartily thank him. We had engaged two bullock carts and the strength of our company was twelve including a cook and a servant. The whole night we passed in these hackney carts, clinging to the ricketly posts for dear life and limb and talking on various topics to pass the night as pleasantly as we could. At dawn we reached *Khadawasar,* a place four miles from our destination. We were fortunate enough to look at the rising sun sending streaks of golden light into the shrubs. Within half an hour the trees were alive with the sweet song of birds. From Khadawasar which is 11 miles from our College the land began

to rise quite perceptibly. So it took us more than two hours to travel there four miles only, though we walked on foot. We reached the foot of the mountain range called the *Bhuleshwar* range at about 9 in the morning.

The fort of Sinhagad also known as *Khondana* stands on the highest peak of the Bhuleshwar range, 4322 feet above sea level and 2500 feet above the plain of Poona City. On all sides of Sinhagad are high mountain chains with steep precipices. We engaged twelve coolies to carry our luggage up, on to the fort. The mountaineers, the hardy sons of a hardy soil living in those woe-begone hamlets, couched in their rough and oftentimes worn-out and tattered garments, strike terror and wonder into the heart of an ordinary man by their speedy climbing on such a steep with heavy loads on thier shoulders. Here is another brother of his mounted on strong but short legs with his stick on his shoulder and all his worldly possessions swinging from it tied up in a patched rag, making his way into the neighbouring wood. Mountaing up, we entered the fort by 11 A. M. through the Poona gate all exhausted and hungry. In the fort the supply of water is plenty; on all sides one sees pools of water.

A big strong wall of black stone flanked with towers, encloses a rather flat top of nearly a triangular shape. Even in the inside of the fort one comes across low eminences on flat plots of ground fine bungalows are built by many distinguished citizens of Poona and Bombay; and here they pass their summer. Residents as such in the fort there are none. But there is the worshipper of Bhawani who also goes to the village hard by during a great part of the rainy season. The fort is approached by innumerable pathways, ways to be trodden by the Malvis alone, or by two main zigzag paths leading to the two gates. There are two principal gates, the Poona gate to the north east and the Kalyan gate to the south-east. All these gates are strongly fortified and to this day a few old guns are lying there.

The fort is known in the early history of the Deccan by the name of Khondana and it was in the year 1647 that Shri Shivaji changed its name to Sinhagad. It was in possessiion of the Koli chiefs and the first Mohammadan attack on it was by Mahamad Tuglak; he failed to capture it. Then for sometime it was held by the Sultan of Ahamadnagar, and as Shahaji (the father of Shivaji) was in his service he was its master for a long time. In 1637 Shivaji was forced to give up the fort to the King of Bijapur but in 1647 he regained it by bribing the Mohammadan keeper of the fort and as said above changed its name to Sinhagad. In 1662 when a large army under the command of Shaiste Khan pursued Shivaji he took resort in Sinhagad and it was from here that he made his famous attack on the Khan in Poona. Though the Khan lost two of his fingers he was not greatly hurt. So the Moghals after many fruitless attempts to take the fort returned to the North. Thus for some time Shivaji was its undisputed master. He used to return to Sinhagad with rich booty after plundering the lowland towns. In 1665 a great Moghal force under the celebrated Jayasingh laid siege to the fort and unfortunately Shivaji's whole family was in it and as there was no other way of rescuing then he yielded and had to give Sinhagad and twenty other forts to the Emperor Aurangzeb. But after his escape from Delhi in December of the very some year he regained them all; but Sinhagad was kept by the Moghals. He could not rest content with its possession by the Moghals, therefore he made up his mind to take the fort at any cost. And the capture of the fort in 1670 is the most daring and skilful exploits in the history of the Marhattas.

Sinhagad was under the command of a well-known general by name Ude Bhan and was protected by brave Rajput soldiers. So many thought

that it was not within the power of the Marhattas to blockade it. But Shivaji was not a man to sit with his hands folded; when it was thought impregnable he said that the glory of its capture would fall to the lot of his best and trusted general; and his foresight found such a general in Tanaji. The valient Tanaji whose devotion to his master is almost proverbial, set out with his younger brother Suryaji and only 1000 Malvis. They reached the foot of the hill in the evening and devided their men into two bands one under each. When it grew dark the band under Tanaji thought of going up to the fort. A rope ladder was prepared and was taken up by a lizard (*Ghorpad* in Marathi) and Tanaji made the bold attempt of climbing up and tightly fastening the rope. After him three hundred Malvis ascented one after another. The noise alarmed a few Rajput soldiers and as one of then drew near he was quietly slain. But the appearance of three hundred men could not be concealed and the alarm was given. Then at once the Rajputs ran to the spot. Tanaji thought of nothing else but to fight with all his might and die in the service of his master with sword in hand. The Malvis echoed his feelings. He fought desperately but most heroically and with the true skill of a Maratha chieftain. He lost his hand but cared little and continued to fight, but Heaven willed otherwise, and he was slain. A tomb has been built over his hand on the very place where it fell. In the meanwhile his younger brother Suryaji appeared on the scene and encouraged the retreating Malvis to fight to the last and hiself led them. His speech on this occasion is really soul-stirring and it was under its infecence that they fought with redoubled energy. The rope ladder was cut into pieces and they fought and died, 300 Malvis and 500 Rajputs, shouting their national cry "Har-Har-Mahadev." The fort was taken and a thatched hut was burnt to flash the news to Shivaji who was on the Rayaged fort, 50 miles from Sinhagad. Shivaji richly rewarded the soldiers and their general But his grief at the loss of Tanaji was intense and even the capture of half a dozen of forts could not have consoled him. Playing upon the name of the fort (Sinhagad—Lion's Fort) he said that though he gained the fort (*God*) he lost the lion (*Sinha*). Suryaji was made its keeper. After the famous capture the fort was in the hands of the Marhattas though sometimes taken by the Moghals. During the reign of the Peshwas its importance decreased. In 1817 Bajirao the last Peshwa being threateued by Mr. Elphinistone, the resedent in Poona gave it to the English. But it was restored to him. The Marhattas again strongly fortified it. In 1818 it was finally taken by an English general named Pritzler and the garrison was allowed to leave the fort on the condition that they should not enlist themselves as soldiers in the army of any native prince. Fifty guns and many muskets and much powder were found in the fort. This is not all. Immense treasure chiefly consisting of pearls and jewels fell into their hands. It is said that the British soldiers used to take away capfuls of pearls to the market for several days. Alas! this is the use of the Peshwa's treasury! This is the tale of Sinhagad. And to-day it stands desolate with crumbling walls and ruinous gates.

A DECCANI STUDENT

BHUBANESWAR

I

It was with great difficulty that I could procure a seat for myself in the train for Puri which leaves Howrah Station at 4-49 P.M. The rush of

passengers was very great. All were eagerly looking for the starting time of the train but the train would not move a minute earlier. However, the long expected time came and the train moved on, brining with it a sense of relief and comfort. It was already night when the train crossed the Rupnarayan bridge. In the faint light of the moon she looked like a stream of motten silver. After a while I reached the limits of Orissa. Passing the stations of Balasore and Bhadrak I saw a very beautiful sight viz. a range of hills. At dusk, this sight is very fine. From these hills run the Mohanuddy, the Birupa, the Brahmini and other rivers of Orissa. On our departure from Cuttack the Madras mail passed by us in full speed, and there was a hearty exchange of shouts of *Bande Mataram*. I left between the passengers of two trains the train at Bhubaneswar, a very small station at a distance of 271 miles from Howrah.

Bhubaneswar is a place of pilgrimage to the Hindus. This sacred place is two miles and a half from the station. Pilgrims generally go there by means of carts or palaquins which are easily available. But the more devoted pilgrims prefer to go on foot, as being more meritorious. Planquins and carts, in their view, is intended for those only who are sick or too old to go on foot. There is a class of men called Pandas or pilgrim-agents. Their profession is not to worship gods or goddesses but to extort money from the pilgrims as guides and inn-keepers. They have however a bright side of their character which we must not ignore and which cannot be too highly spoken of. They give shelter to the stranger, and do all that lies in their power to make the pilgrims in everyway comfortable.

The pilgrims under a particular Panda are generally called his *Jajman* It is seen in many cases that one Panda fights with another to secure a *Jajman*. There are many *khatas* (in the shape of Account book) in their possession. In each khata there is written in black and white the names of villages, Thanas, Districts, *Gotras*, father's name, the names of the children, of men who came there on pilgrimage. Each Panda possesses such a khata with the address of his Jajman with dates. Knowing the name of his father or brother (if he came there once) those pandas can well point out the names of his relations whoever they may be. If his father once went there and gave his name &c. and another time his brother went there and close another Panda then a great quarrel would arise between the two Pandas and sometimes a regular fight would ensue. Three or four stations before the sacred spot some of the Pandas board the trains and worry the intending pilgrims with queries :—'What is your name ?——father's name,——where your habitation? &c.' It is very difficult for a person to be silent to the constant queries of the enquirer.

Bhubaneswar is full of ruins of the ancient Hindus as well as of the Buddhist age. These ruins are mostly covered over with jungles. The ancient Buddhist remains can be seem at a distance of three miles from Bhubaneswar on the hills of Udai Giri, Asta Giri, and Khanda Giri consisting of caves and rock-cut temples dating from about the third or the fourth century B. C. One of the caves is big enough to accommodes four or five hundred men. It is rather a big hall. In some places there are some tables on the rock with inscriptions in Pali and the Utkal language. The letters are very faintly seen.

A sandy road runs from the station to the south. It is a narrow road but a cart can go easily through it. Varities of trees and creepers there branches on both sides of the road, some of them bending their head with the weight of fruits.

GANAPATI RAY

PART III.

Section 1: NATIONAL EDUCATION MOVEMENT

SCHEME OF EXAMINATIONS TO BE HELD IN 1909, BY THE NATIONAL COUNCIL OF EDUCATION, BENGAL.

General rules.

I. Two public examinations of the Fifth and the Seventh Standards of the National Council of Education, Bengal, corresponding respectively to the Matriculation and Intermediate in Arts standards of the Indian Universities shall be held in the *third week of June, 1909*, on the dates and in manner hereinafter stated.

II. Candidates for the Fifth and Seventh Standard Examinations shall be of two Classes, *viz. Internal i.e.* those who are sent up by institutions affiliated to or recognised by the National Council of Education, Bengal, and *External* or private.

III. External candidates desirous of presenting themselves at these examinations shall apply with certificates hereinafter mentioned for permission to present themselves at these examinations. Every such application shall be signed by the applicant in the presence of a Headmaster of a High School or a Principal or Professor of a College, or a member of the National Council of Education, Bengal, or a legal practitioner of rank not lower than that of a District Court pleader who should certify on the application in the following manner :—

I hereby certify that........................son of........................resident of ....District...............is known to me to be the person signing this application and I know nothing against his moral character and believe him to possess sufficient fitness to be permitted to appear in the above examination.

IV. In the case of Internal candidates the applications must be certified to by the head of the institution by which they are sent up in the following manner :—I hereby certify that............................son of.................... resident of....................District........................is known to me to be the person signing this application. I am satisfied by his general conduct and behaviour at school that he is amenable to control and discipline and that his general conduct and behaviour outside school, as far as I know, has been

satisfactory. I believe him to possess sufficient fitness to be permitted to appear in the above examination.

V. All applications in the prescribed printed forms should reach the Secretaries of the National Council of Education, Bengal, at No. 166 Bowbazar Street, Calcutta, not later than the 15*th May*, 1909. Such printed forms may be obtained on application from the Secretaries.

VI. A fee of Rs. 6 for the Fifth Standard and Rs. 10 for the Seventh Standard Examination payable in cash or by a Post Office order shall accompany the applications.

VII. Candidates who are refused permission to appear in the examinations shall have their fees refunded to them along with the reply conveying information of such refusal. Candidates are warned that they will be refused permission to appear if their application does not contain in the proper place the applicant's signature and the signature of tbe person granting the certificate, or if the application does not contain the necessary particulars.

VIII. Candidates whose applications are accepted will, if unable to appear in the examination for any reasonable cause, be allowed to appear in any subsequent examination on payment of half the prescribed fee.

IX. The centres for holding the Fifth Standard examination are Calcutta, Dacca, Sylhet, Rajshahi, Rangpur, Comilla, Bankipur, Benares, Amraoti, Poona, Agra and Lahore and such other places as may be notified hereafter, and the examinations shall be conducted under the supervision of the members of the Council who represent those districts, or by other persons duly authorised on that behalf. Calcutta shall be the only centre for holding the Seventh Standard examination.

Special Rules for the Fifth Standard Examination, 1909.

(*a*) For the Fifth Standard test fixed by the National Council of Education, Bengal, there shall be the following subjects, papers, time and marks attached thereto.

Subjects	No. of papers	Time	Full Marks
(1) One of the classical oriental languages—Sanskrit, Persian and Arabic—with a Vernacular	2 papers	3 hours each	100
(2) Second Language (*English*)	2 papers	3 hours each	100
(3) Mathematics	2 papers	3 hours each	100
(4) History and Geography	2 papers	3 hours each	100
(5) Drawing (optional)—	(*a*) One paper	3 hours	50
	(*b*) Examination of exercies in Drawing done in class		50

(b) In subject (1), Ben
recognised vernaculars.

(c) Answers in Sansk
gah character.

(d) In subjects (3) and (4) there shall be no fixed text-books and answers may be given in the candidate's own vernacular or in English.

(e) Drawing will be a compulsory subject for the Examination to be held in 1910. There will be an examination in Drawing in 1909, and those who appear and pass in it shall be entitled to a special certificate. The examination shall comprise an examination of the class exercises as also a written examination.

(f) Candidates not sent up by any institution recognised by the Coun- l are required to produce satisfactory evidence that the exercises in Draw- ng referred to in subject (5) were actually done by themselves. In the case of candidates sent up by an institution recognised by the Council, the certi- cate of the head of such institution is obligatory and will be deemed of itself satisfactory evidence. The exercises in Drawing should be forwarded to the Secretaries with the candidate's application.

(g) The Fifth Standard Examination shall be held on the following dates and in the following order —

Monday (14th June)— Oriental Language	1st Paper—Text and Grammar, 10 A. M. to 1 P. M. 2nd Paper—Vernacular—Text and Translation and Composition in vernacular, from 2 P. M. to 5 P. M
Tuesday (15th June)— Second Language (English)	1st Paper—Text and Grammar, from 10 A.M. to 1 P. M. 2nd Paper—Unseen Passages, Translation and Composition, from 2 P. M. to 5 P. M.
Wednesday (16th June)— Mathematics ...	1st Paper—Arithmetic and Algebra, from 10 A. M. to 1 P. M. 2nd Paper—Arithmetic and Geometry, from 2 P. M. to 5 P. M.
Thursday (17th June)— History and Geography	1st Paper—History, from 10 A. M. to 1 P. M. 2nd Paper—General and Physical Geography, from 2 P. M. to 5 P. M.
Friday (18th June)— Drawing	10 A. M. to 1 P. M.

(h) In order to pass the examination a candidate must obtain at least 30 per cent. of the total marks in each subject; but in the subject of an oriental language with a vernacular at least 30 per cent. of the marks in each paper must be secured for a pass. If, however, a candidate obtains more than 50 per cent. of the full marks in any subject other than oriental language, or in the first paper as well as in the aggregate in oriental language 25 per cent. in place of 30 per cent. in the other subjects or papers

deemed sufficient in his case. In ... the minimum pass marks. Candidates obtaining ... he marks in the aggregate and upwards in the Second Division and the ... ning successful candidates in the Third Division.*

BENGAL NATIONAL COLLEGE

The Puja Vacation

On account of the Dusserah Vacation, no classes will be held from 28th September to 3rd November. The Office will reopen on the 12th October; while the College Engineering Workshops will work during the whole of the Vacation except during the four festival days.

College Engineering Workshops and Old Staff Decision of the Executive Committee

Two of our Engineers, Messrs. Ranade, L. M. E. and Paranjpye, L. E. E. having tendered their resignations in April last, the Executive Committee requested them to reconsider their position and withdraw their resignations. The point raised was whether the Workshops should remain closed during the vacations, or whether they should remain open, so that the work of manufacturing articles for the market and also for the supply of orders may not suffer. The Executive Committee decided that while the Workshops should remain closed for students they should remain open for manufacturing purposes. To this Messrs. Ranade and Paranjpye objected as that would require that the Engineers should attend the Workshops and direct the work. The Executive Committee, however, was of opinion that the work of the Workshops must go on during the whole year under the direction of the Engineers, as is the practice everywhere in all factories, but, they might be granted a special privilege which is not usually accorded to Engineers—namely they may be granted special leave by the Executive Committee *at their discretion*, so that manufacturing work may not suffer. Messrs. Ranade and Paranjpye left our College on the 30th April last. The management of the Workshops was temporarily entrusted to Sj. N. N. Rakshit who had had a distinguished career at the Jamalpur E. I. Railway Workshops, perhaps the largest Workshops in the whole of India. Sj. Rakshit had been working as an additional Engineer of our Workshops since October 1907 and had given the Executive Committee complete satisfaction in regard to his work in connection with the Manufactural Section of the Technical Department of our College.

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* The Special Rules for the Seventh Standard Examination of the Council to be held in 1909 will be published in the next i. e. October, 1908 number of this Magazine. The full scheme of Examinations and the English Course for the Fifth Standard examination may be obtained from the Secretaries, National Council of Education, Bengal, at 166, Bowbazar Street, Calcutta. The ... Scheme of Examinations will be forwarded by post on receipt of half-anna postage stamp. The price of the English Course is six annas only.